

YAMUNACHARYA

BY

Dr. V. VARADACHARI



Professor
M. Rangacharya Memorial Trust

41, Sunkuwar Street, Triplicane,
MADRAS-600005.

YAMUNACHARYA

BY

Dr. V. VARADACHARI

Publishers



Prof. M. RANGACHARYA MEMORIAL TRUST

**41, SUNKUWAR STREET,
MADRAS - 5.**

First Edition: December 1984.



Copies can be had of

M. C. KRISHNAN

41, Sunkuwar Street. Madras-600005.

Price : Rs. 20-00.

Printed at VIDYA PRESS, 41, Sunkuwar St., Triplicane, Madras-600005

PUBLISHER'S NOTE

Encouraged by the response which the enlightened readers have shown for the book "The Two Great Acharyas", we thought of publishing another book on similar lines. We requested Dr. V. Varadacharya the author of this book to suggest the title on which a similar work could be taken up by us. He gave the good suggestion that Yamunacharya could be the worthy title for an undertaking. Upon our asking him to write on this title, he willingly agreed and the result is the publication of this work entitled Yamunacharya. We are happy to issue this book which contains, besides a brief outline of the contents of the works of Yamunacharya, an Appendix giving a brief account of the systems of Indian thought. The author wrote this so as to serve a useful background for the proper understanding of the contents of Yamuna's works. I have to thank Sri M. A. Thirumalachari for his valuable help he rendered to me, in various ways to publish this book as he had done to the 'Two Great Acharyas'. Oversight in proof-readings has resulted in too many errors in printing for which we crave the readers' indulgence.

M. C. KRISHNAN.

41, Sunkuwar St,
Madras-5.

P R E F A C E

The great Acharyas of the past developed and placed the system of Visistadvaita on firm foundations through their writings. Till recent times, the elders in the family gave training to the younger members of their family so as to become familiar with the fundamental doctrines of the Vaishnavism. Some of them made arrangements for their deserving sons with the reputed scholars of their times in order that they could imbibe the concepts of the doctrines through a regular study of the sacred works of the Acharyas. Times have changed. Both the elders and younger members of the family are forced to leave their homes to far off places and earn their bread and maintain the family. Even those living in their own places have to constantly apply themselves to try, by all possible means, to give education to their children on modern lines with the result that the people of the present generation are practically cut off from the traditional methods of learning the tenets of Vaishnavism. It is with a view to convey to them the principles of the system using English as the medium that I ventured to write few pages on "The Two great Acharyas". Now I have attempted to write on Yamunacharya.

The greatness of an Acharya is generally made available to us through the Guruparamparas. These works are written by eminent writers who flourished long after those Acharyas but had full knowledge of the achievements of those Acharyas. It is but natural that they should present, in their works, a glorified account of the masters. This is one way of knowing the achievements of the masters. The other way lies in the regular study of the works of the masters which provide ample scope to learn what the Acharyas stood for and the nature of the contributions made by them. This way is not so easy for

all to take up. In all likelihood, the readers would prefer to go through the guruparampara versions and feel much delighted at the achievements of the Acharyas. They will not then be in a mood to take up any work of the Acharya for a serious study. In order to make these people get an insight into the contents of the works of Acharyas, I feel that a brief summary of the contents of the works of the Acharya may draw the attention of the readers. A casual reading, when undertaken by them, will not go in vain. Study of the Acharya's achievements as found recorded in the guruparamparas will surely create an abiding interest in knowing the Acharya's greatness, if it is undertaken after a perusal of the contents of the works of the Acharya. To facilitate an easy reading, the summaries of the works of Acharyas like Vedantadesika, Manavalamamuni, Yamunacharya and others are offered by me in English avoiding as far as possible the terminology used in the Sanskrit works and the terse reasonings offered by the Acharyas in their works to maintain their theories.

It is therefore that I undertook to write a book on Two great Acharyas and now I have written this booklet on Yamunacharya. I have avoided making references to the anecdotes and achievements of Yamunacharya recorded in the guruparamparas.

Yet, the Siddhitraya and Agamapramanya, the two among the works of Yamunacharya are far above the understanding of the ordinary readers. Replete as they are with well-reasoned arguments couched in Sastraic expressions, these two works are likely to be given up by the readers. Besides, the subject matters dealt with in these remain unknown to most of the readers. To make the matters easy, an appendix is given containing the rudiments of the various schools of India, whose doctrines are set forth by Yamunacharya and refuted, establishing his own tenets on solid grounds.

The Siddhitraya consists of three parts, all incomplete. The parts are called Atmasiddhi, Isvarasiddhi and Samvitsiddhi,

devoted respectively to establish soul as independent of body and matter, existence of God and the nature of cognition. The views of the Nyaya, Mimamsa and Advaita Vedanta are set forth here and refuted. The author's views are not available on all these three matters, as the parts are not available in full.

The Agamapramanya sets forth the arguments for admitting the Pancharatra Agama as a valid authority for Vaisnavism. This Agama lays down in brief the way of life which a Vaisnava should lead but this is not the main purpose sought to be served. There was opposition to admitting the Pancaratra as valid, as it was discredited in the Smṛti tenets as opposed to the Vedic tradition. Those who adopted the tenets of this Agama eked their livelihood by serving in the temples. They were therefore condemned as of mean birth. These arguments are countered ably by the author by citing the relevant passages from various sources like the Mahabharata. The author upholds the sect of priests following the Pancaratra tradition as sacred, righteous and traditionally valid as any other Vedic branch. Incidentally, the author proves Vishnu to be a deity holding a superior status to that of Siva and others. The (c) Purusanirnaya, another work of the author on this topic establishing Vishnu's supreme position, is now lost.

The Gitarthasamgraha, another work of Yamunacharya, gives a brief summary of the purport of the Bhagavadgita for all the eighteen chapters. The Catussloki and Stotraratna are two lyrical poems in praise of Sri and Vishnu respectively. Besides being lyrical in form they contain the quintessence of the tenets of Vaisnavism.

I should feel amply rewarded, if this booklet commends itself to the readers. My thanks are due to Sri M. C. Krishnan for his abiding interest in promoting the writings of this kind.

Pondicherry.

V. VARADACHARI.

YAMUNACHARYA

Yamunacharya holds a unique and prominent status as an Acharya before Ramanuja. He was born at Viranarayanapuram in South Arcot District, Tamil Nadu in 916 A.D. as the son of Isvarabhattacha, son of Nathamuni. He studied under Mahabhattachya Bhatta and became a scholar unexcelled in Sastras and debates. He got victory over one Vidvajjanakolahala (also called Akkiyalvan) in a debate for which the queen of that region called him Alavandar, by which name, he became reputed. The queen gave him a territory to administer.

Manakkal Nambi, the grand pupil of Nathamuni, was commanded by his preceptor Pundarikaksa to train Yamuna in the principles of Vaishnavism and make him occupy the Acharyapitha. He took strenuous efforts to wean Yamuna from the glamour of princely life and took him to Srirangam where he taught him what he received as spiritual knowledge from Pundarikaksa.

The religious and philosophical atmosphere during the early years of Yamuna's life was not a happy one nor was it conducive to preach Vaishnava ideals. The doctrines of the schools of Buddhism, Nyaya and Mimamsa were already overthrown by Sankaracharya. Monistic doctrines and the principles of Saivism were prominent much to the disadvantage of other schools of thought.

With his abiding faith in the doctrines of the Vaishnava school, Yamuna sought to preach them. He was aware then that the Vedanta system is to derive its validity from three bases,

namely, Upanishads, Bhagavadgita and Brahmasutras. The monastic school of Samkara had developed on these three bases. With a mind to refute the principles of the other schools and to establish Vaishnavism on solid foundations, Yamuna wrote eight works. They are Atmasiddhi, Isvarasiddhi, Samvitsiddhi, Gitarthasangraha, Agamapramanya, Catussloki, Stotraratna and Mahapurushanirnaya.

He had sixteen disciples who worked hard to preach their master's expositions as contained in these works. Yamuna however, felt that Vaishnavism should have a scholar of unusually vast learning imbued with the zeal to write valuable treatises on the basis of the Vaishnava doctrines, as they are valid and true to the traditions of the triple foundations, Upanishads, Gita and Brahmasutras. His disciples did not come up to his expectations. As his anxiety to find a scholar of his expectations grew with his age, he received the hopeful news that Ramanuja was then studying Vedanta at Kanchi under Yadavaprakasa, the exponent of the Bhedabhedavada¹ School of Vedanta. Soon he hastened to Kanchi and beheld Ramanuja amidst the pupils of Yadavaprakasa. He did not seek to contact Ramanuja lest the latter should give up his tutelage in favour of studentship under him. Ramanuja should learn the rival theories thoroughly before he could take up the study of Vedanta. He returned then to Srirangam. Some time after, he learnt that Ramanuja discarded Yadavaprakasa whose expositions of the Upanishadic passages were not acceptable to him. Then he sent one of his disciples to fetch Ramanuja from Kanchi. However, he was not then alive to see Ramanuja who reached Srirangam. He left word with his disciples, while he was about to pass away in 1041 A.D. to bring Ramanuja to Srirangam and install him in the Acharya-pitha. Accordingly, everything went on well and Ramanuja adorned the Acharyapitha at Srirangam with the support and good wishes of Yamuna's pupils. Thus the entire credit of

having discovered Ramanuja must go to Yamuna and Yamuna alone.

There is no evidence to fix the priority of writing of one work over others of Yamunacharya. All the works breath the same spirit of erudition combined with individuality in approaching any problem. Yet, the three siddhis which are grouped to have a common name Siddhitraya could be considered as the outstanding work. Each of these siddhis is available in an incomplete condition suggesting that each one is an independent work and the name Siddhitraya is not the name of any particular group of works.

ATMASIDDHI

It is admitted by any school of thought that the objects of the world are divided into two kinds, sentient and insentient. The former knows itself, that is, shines for its ownself. The latter presents itself to others and cannot know itself. The former is eternal without undergoing any change, while the latter is changingly eternal. Philosophical inquiries are intended for the soul (sentient), which becomes the knower. Release from worldly bondage is admitted to result through knowledge of reality (tattvajnana). The knowledge that is meant here is that of the sentient and insentient. Their real nature is to be known. Many schools of thought recognize God as the ultimate Reality over and above the sentient and insentient. Knowledge of God is thus essential to get final release. Hence the author takes up at the outset an inquiry into the nature of the self. This Atma-siddhi is hailed by Vedantadesika as an Introduction to Nathamuni's Nyayatattva.²

The work begins with a prayer to the consort of Sri, that is, Visnu, in which the author desires to be ever devoted to God. Then he states that there are conflicting views among scholars

about the soul and God. They are :—(1) The soul is the body itself. (2) It is different from body but is the substratum of knowledge. (3) It is of the nature of pure consciousness. (4) It has the nature of knowledge and bliss. There are then certain theories as to how the self is to be admitted as existent. Such theories are :—(1) It is to be known through inference. (2) It is known through mental perception. (3) It becomes the object of self consciousness. (4) It is directly known only as the knower in all cognitions, as it possesses the nature of knowledge, and is self-luminous. Regarding the size of the soul, some schools of thought hold it be of the infinitely huge size, while others treat it to be atomic in size. Still others take it to be of the size of the body in which it gets encased. While it pervades only by its knowledge according to some schools, others take it as pervasive by its very nature. As regards its durability, some hold it to be momentary in existence. Others take it to last till the body in which it exists lasts. To some it lasts till the end of the world. It is curious to note that it is said by some to last till moksa is got, while it is eternal and unchanging according to others. It is only one in all bodies to some and many according to others one in each body.

Similarly, there are confusing theories about the Supreme Self. While God is denied existence by some, He is of unchanging pure consciousness to others, without any distinction between knower, known and knowledge. This latter concept is admitted by some other scholars who admit maya to explain the world's existence. Some take God as subject to modification, while others deny it. Some scholars take the Supreme Self as having the four forms of Vishnu, Brahma, Siva and Surya. Others deny one or more of these forms asserting him to be of only one form among these. He is to be known only through the Vedas as some maintain, and is to be known through inference according to others. While some scholars

deny the difference between the individual self and Supreme self, others admit difference to be conditioned due to some factor. Still others admit both difference and non-difference between them. Some hold the difference on the basis of relationships of master and servant, owner and owned.

Likewise, moksa is of the nature of annihilation of the self, destruction of ignorance, aloofness when the self is rid of all qualities, becoming one with Brahman, becoming similar to Brahman, attaining fullness in bliss and becoming everlasting servant of God. Karma, Jnana, and Bhakti are the means of getting released in an integrated way or with one of them alone or through karma and jnana combined together.

After stating these conflicting views, Yamuna observes that it is necessary for the soul to know which among these is correct for acceptance on the strength of pramanas and therefore he has undertaken to write this Atmasiddhi.

At the outset, Yamunacharya makes some observations on the contributions, then available to him, made by several scholars, some of whom he followed. They are good and bad and do not bring out the correct concepts. Bādarayana composed the Brahmasutras with a view to convey the real nature of the self. Dramida³ wrote a concise commentary on it. This commentary received an elaborate exposition at the hands of Srivatsankamisra. Others too commented upon the Brahmasutras. They were Acharya Tanka, Bhartrprapanca, Bhartrmitra, Bhartrhari, Brahmadatta, Samkara, Srivatsanka, Bhaskara and others. Among these, Tanka, who is mentioned with the honorific Acharya, is also known as Brahmanandin and is hailed as an eminent Acharya by Ramanuja. Bhartrprapanca and Bhartrmitra were early writers on Vedanta whose views are not admitted by later writers. Bhartrhari was the advocate of the Sphota theory. Samkara is the reputed Advaitin.

Srivatsanka mentioned here is another writer different from his namesake mentioned above and a scholar holding a different view on Vedanta. Bhaskara was an advocate of difference cum non-difference (bhedabheda) theory.

↓ The author gives his concept of the soul. The soul is different from the body, mind, sense-organs, vital airs and knowledge. It is self luminous and so does not depend upon anything else for its knowledge. It is eternal, pervasive through its knowledge, distinct in each body and is by itself blissful.

The author then takes up the theories regarding the soul as put forward by other schools of thought and refutes them one by one. He states at first the arguments advanced by each theorist and offers his own refutation of it. Some of the salient features that are found in his refutations could be briefly stated here.

The materialist holds that the soul is identical with the body. The author rejects his arguments and shows that the soul should be different from the body, because, those who do yoga perceive the entity known as 'I' which is identified as knower and having no parts unlike the body. The body appears as 'this' and the soul as 'I'. 'I' and 'this' cannot be identical. The sense organs could not be the soul, for if knowledge is possessed by them individually, then recognition of an experience had through a particular organ cannot be justified when, it happens through another organ; e.g., "what I saw I touch." All the sense organs cannot function collectively and produce knowledge. Mind too cannot be the soul, as it is also an instrument like the sense organs. Besides, it is the instrument of all cognitions. Really speaking, mind is only intellect (buddhi). There are usages like 'My mind is disturbed, My mind is calm ; where mind is found to be different from that denoted by the word 'my'. Prana, the vital airs, too, cannot be the soul, since it is only air. Knowledge (dhi) is held by the Bhatta school of the Mimamsa system as insentient. The author refutes this and

proves it to be self-luminous. The Buddhist theory that knowledge is itself the soul and that there is nothing like known apart from the knower is refuted by the author. Knowledge is transient. If that were to be the soul, cases of recognition like 'I saw this' cannot be explained. Admission of a series of knowledge cannot explain recognition, for as knowledge perishes soon after it rises, there cannot be a knower to have it. It is necessary to admit a seat for this stream of consciousness. Consciousness cannot be unborn and changeless, as this contention of the Advaitins is opposed to worldly experience and the teaching of the Vedas. Experience shows that there must be an object about which consciousness makes itself felt. Expressions like janati which means 'he knows' are used with reference to an agent or object. Thus there is self shining for itself as 'I'. Self is not identical with consciousness but distinct from it. The author cites passages from the Chandogya, Brhadaranyaka Prasna, Taittiriya and Aitareya upanisads in support of this concept.

Then the author takes up a study of the (pramana to establish the existence of the soul. The Nyaya school holds that the existence of the self is proved through inference, Consciousness is a quality. It must have a substratum which cannot be any substance other than the self. The author shows that this mode of argument may show the body or anything else to be the substratum, but not the self alone as the substratum.

The Samkhya view is then stated. The body, senses and others are collocations and so they exist for the sake of some one other than themselves. They are made of the three gunas, sattva, rajas and tamas. They require some external control. Therefore there must be someone who is devoid of the collocations for whom these are intended, who is free from the three gunas and who has control over them. That some one must be the self who is different from matter and its products.

The author rejects this reasoning on the ground that the other thing for which the matter having collocations is held too exist cannot be proved to be the self. A collocation can exist for another collocation which in turn should be for another collocation and thus there will be infinite regress. The self cannot be proved in this way. It is held by the Sankhyas not as one who is served by any one, let alone the collocation. Merely imagining that the self feels so cannot prove that it is served by the collocation.

The author cites certain Vedic passages to prove the existence of the soul distinct from body. Some of them are :— He is never born, nor does he die. The soul is not free from pleasure and pain as long as it is in the body. Pleasure and pain do not affect it when it is bodiless.

The Mimamsa school holds perception as the means to prove the existence of self. The author observes that perception arises with the assistance of sense organs which operate outside the body and so cannot apprehend the self which is within the body. The Bhatta school of the Mimamsakas holds that the self is proved through mental perception. Cognition which arises becomes the object of mental perception and helps in inferring the existence of the soul by being the substance for which the cognition is a quality.

The author rejects this position by showing that knowledge which arises as an attribute of the self can itself make its object known and does not need mental perception. So neither mental perception nor inference based upon it is required for the purpose.

The Prabhakara school of Mimamsa treats knowledge as having no self-luminosity and that in any perception, the self, the knower, knowledge and the object are presented together. The author refutes this concept on the ground that this would

mean the need to admit the knowledge of the object as very essential for the presentation of the self and knowledge. Knowledge which is an attribute of the self does not require the knowledge of an object to rise for making it known.

Then the author offers his own view as to how the self becomes known. Consciousness has the self as its substratum. It is the essential nature of the self. It gets into contact with diverse objects and so is spoken of as many, each having a particular object. The cognitions, which arise thus are only the several states of consciousness. They all become the attributes of the self and are perceptible to it. Consciousness is eternal, inspite of the rise of various states in it and their disappearance subsequently. The self is consciousness and the knowledge which arises there is called attributive knowledge (dharmabhutajnana). The self has no form other than being the substratum of consciousness. Dharmabhutajnana cannot be held to be non-eternal, because it arises only with reference to an object and endures only for a short time. It is eternal like the light which belongs to the sun. It requires an object to manifest itself as illumining that object. The soul is a knower by possession of eternal consciousness. Luminosity here is not different from consciousness or knowledge. It is not all-pervasive. It arises with reference to one object at the particular time when the sense organ is in contact with that object and is not then in conjunction with any other object. Hence many cognition do not arise simultaneously. Consciousness moves with much rapidity, permeating different senses giving the impression that the different objects of the senses are perceived simultaneously. It may have objects of all times. The objects may be known as things that have perished and as those that are yet to come into being. Here, the sense organs do not have any part to play. Things of the past and future are not beyond the reach of knowledge. In these cases, consciousness moves rapidly from object to object without leaving the substratum.

that the object does not exist than in a manner in which it existed when there was fruitful activity. Therefore, the object existing at another moment should be different from that which lead to fruitful activity at the previous moment what applies to the objects concerned with such activity should apply also to the soul. Hence the soul must be taken to be momentary in existence.

Here the work breaks off. Further portions are not available anywhere.

ISVARASIDDHI

This work is devoted to establish the existence of God. The world is under the control of some-body who could not be the ordinary soul. He must be God. Before giving the proofs to prove God's existence, the author seeks to state the views against God's existence as maintained by other schools of thought and then to refute them.

At the outset, the author states the Mimamsaka's arguments adduced against God's existence. The religious duties based on the Vedic basis were assailed by the Buddhists. To defend and strengthen the Vedic position, there arose a system of thought called Mimamsa, whose main role was to explain the Vedic passages with the hold of the rules of interpretation. This system had to swear by Vedic authority and so maintained that the Vedas are apauruseya (not of human origin) and self-valid, and that the Gods do not have existence apart from the mantras which are recited and used to invoke God's presence and offer their oblations to them. As a further step in upholding this view, this school should object to proving God's existence.

God's existence cannot be proved. Perception of the ordinary kind, which has limitations, cannot prove the existence of God. Perception of yogins also cannot prove because mind will have to be admitted to function as the instrument in the

case of the yogins ; but mind can function efficiently only within its limitations and could not transcend them and prove an object that is beyond spatial and temporal limits. Since perception cannot prove God's existence, it follows that no other pramana can be brought to prove His existence.

This stand of the Mimamsa school is countered by the Nyaya school. The latter school argues that the world is not eternal and so must have had a beginning and should naturally come to an end. The world is made of several portions each in turn having several parts. The parts too are not eternal and could be traced to the eternal atoms which are partless. The minute atoms of each element should combine with others in diverse proportions and produce objects of varying size which constitute the whole called the world. Physical bodies too get formed in this way. All these are inert and could not by themselves, combine together. Some sentient being is necessary to arrange them in varying proportions. The selves which had done deeds in their previous births should get physical bodies in specific environments so that they can enjoy the fruits of their past deeds. To serve these ends, there must be a sentient being who can have direct control over the atoms, their combinations and subsequent creations. Such a being cannot be any one among the selves. But it cannot be said that such a person is not needed, for in the absence of such a person, the world as such could not have come into existence. The world must therefore have a Supreme self for its creation.

A rejoinder is offered by the Mimamsa school to the Nyaya position stated here. No effect is dependent upon a sentient being. It depends on its own cause. The complex nature of the effects does not also depend upon a sentient being. The effects are varied and do not have an uniform nature to infer the intelligent being as required for each one of these ; nor could the type of effect in certain cases be applied uniformly to

all effects. In fact, some effects are brought about by persons possessed of strength. The world is created not by any sentient being but by the past deeds of the selves. Again, the material causes, are known and handled by any self and utilised to produce the intended effect. There is no need to admit direct perception of the ultimate cause namely atoms, for the world undergoes change, decay and again growth and does not get total annihilation requiring recreation by a superhuman self. So the souls themselves could as well be admitted as agents in creating the world with the help of their own deeds. Besides, an agent like potter is the creator of the jar, who knows how to make it as also the materials out of which it is to be made. Besides, he has some desires yet to be fulfilled and therefore takes to activity for creating the things which he likes. To be an agent, God should have parity with the ordinary self. He must have something to gain or love for others. He has no desire to be fulfilled, and so He cannot be taken to be the creator of the world. Since the souls are deprived of their senses during dissolution, they could not have suffering of any kind. Where then does love or mercy on the part of God arise with reference to the selves? Besides, as God is held to be merciful, He must have made provision for pleasure alone in the universe. If He creates the world out of deference to the deeds of the selves, then He cannot be taken to have independence of any kind. Thus no purpose could be proved to have prompted God to create the world.

The Nyaya school refutes this position taken by the Mimamsa school. Insentient objects do not move or act by themselves. The ball may be cited to illustrate this. An intelligent sentient being is needed to control, guide and direct the diverse world. Secondly, whatever be the nature of the effect, the effect is an effect. Its material and auxillary causes must be known to him who produces it. That atoms are

infinitesimal in size is no argument to deny their role in the production of the effects. Besides having an intelligent agent, the worldly activities should be admitted to proceed according to the will of a sentient being. Though there are countless sentient beings, all of them are found to work under the control of a supreme person. All these prove beyond doubt that there is God, a supreme soul whose existence will have to be admitted for both the sentient and nonsentient beings as their controller and guide. This work *Isvarasiddhi* ends abruptly here. It is not known whether more arguments were stated by the author against God's existence and what reply he gave to all the objections noted above.

SAMVITSIDDHI

This work has lost portions at the beginning and at the end and many passages in the available portion are not complete, parts of them having been lost. Thus this is fragmentary, yet it is of high value for the author's contribution to Vedanta. The doctrines of the Advaita system receive a very severe criticism and are shown to be baseless. Incidentally, some concepts of the Samkhya, Jaina and Buddha systems are studied and criticised.

The monistic school, which is known as Advaita, admits Brahman alone as the existent entity and denies altogether existence, to everything other than Brahman. The sentient and insentient beings do not have real existence and the existence of them with which we are familiar is only empirical. Brahman is without attributes and bare consciousness.

To build up this theory the passages in the Upanisads are classified under three groups, namely, Abhedasruti, Bhedasruti and Ghatakasruti. This is a convenient classification which is attempted to serve the ultimate purpose of maintaining monism, though the Upanisads as such do not even suggest this kind of grouping. According to this classification, those passages

which are held to speak of or uphold the monistic concept, are along valid, while those coming under the other two groups do not have primary validity. The passages of the abhedha kind are :—Brahman is free from blame and stain, free from action and quiet.⁴ Brahman is alone and is without attributes.⁵ Brahman is knowledge and bliss.⁶ There is no diversity here.⁷ Where everything is the self (consciousness) how and whom can any one see?⁸ All this is Brahman.⁹ The passages of the bheda kind are :—By knowing the individual self and Impeller to be different, he attains immortality being blessed by him¹⁰ Prajapati desired to create people.¹¹ He is the great and supreme Lord of the Lords and the supreme God of Gods.¹² He is the controller of all, He is the Lord of all.¹³ The passages of the third kind are :—He has entered within, is the director and is the all-soul for those who are born.¹⁴ This is your immortal inner controller.¹⁵ To whom the earth is the body, water is the body, soul is the body.¹⁶ The abhedasruti upholds monism bhedasruti dualism and ghatakasruti offers a reconciliation between them.

The author takes up a passage from the Upanisad and shows that the Advaitin's interpretation of this is wrong. The passage means that there is only one Brahman without a second.¹⁷ The Sanskrit word for without a second is advitiya. This word is made up of the negative particle a (in the place of na) and the word dvitiya. If the compound is of the dependent kind,¹⁸ then the negative particle may mean that Brahman is different from what is denoted by the word dvitiya which means second, that is, another existent thing. This kind of splitting the compound will prove the existence of a thing other than Brahman and so this passage cannot be cited to admit monism. Brahman cannot be held to have no trace of duality, for passage,¹⁹ such as 'Brahman is Reality, Knowledge and Infinity', which define Brahman, must be treated as defective.

If the word advitiya is taken to be epithetised compound, then it means Brahman has no second. In this case the word cannot deny the existence of things or world other than Brahman but can deny Brahman's possession of something as second to it.

Then the author offers his interpretation of this passage. The word advitiya means that Brahman does not have anything to call it as its second. That is there is no other Brahman. The world, though it is vast, cannot be held to claim a status of being considered to be the second for Brahman which is the first. The author explains with some illustrations. When the Chola king is stated to be reigning without a second, it does not mean that he has no servants, sons, queen and others. What is meant is that there is no other king equal to him. Another illustration that is given is :—A single sun shines in the sky and not two. This means that there is no luminary in the sky shinning like the sun. The Vedic passage²⁰ "His one-fourth part constitutes all the world. The (other) three quarters represent the immortal beings in the Highest Heaven", proves that all the things apart from Brahman are insignificant and could not bear any comparison to be treated as its second.

Then the author cites passage from the Vedas and other texts to prove that there are things which Brahman possesses. Some of them are :—His possessions are so immense. He is greater than these.²¹ He who sees anything as not in possession of Brahman gets afflicted with fear.²² Before Him, the cosmic egg and the entire universe become small like an atom when taken with Meru mountain.²³

The ultimate cause is the existent (sat). The effects namely the world of the sentients and non-sentients are not different from the cause, namely Brahman. So, only one Brahman exists. All the effects are subordinated to Brahman and could not function independent of Brahman. When this is realised,

knowing only one, that is, Brahman, everything becomes known.²⁴ Thus the possessions of Brahman do not contradict its advitiya aspect.

Therefore the world must be admitted to be real and existent. The school of jainism admits *anekantavada*²⁵ and attributes both existence and non-existence to the world. The author refutes this on the ground that contradictory attributes could not be attributed to one and the same thing. The Sankhya thinkers hold that the knowledge of non-existence presupposes that of existence and so the world cannot be defined as existent or non-existent. It must be distinct from both these. The Mimamsakas hold that these contradictory attributes could be had in different places and different times. The author does not agree with this explanation what is existent can alone be treated as related to different times and space. Non-existence cannot have this treatment.

The interpretation of the Advaita school for the mahavakya is then taken up by the author for scrutiny. The Chandogya upanisad²⁶ contains the mahavakya. Aruni taught his son Svetakesu the knowledge of Brahman, the ultimate Reality. After dealing at length with the nature of Brahman, he told his son 'thou art that'; This is mahavakya. By the word 'that' Brahman which is described in detail is meant. The word 'thou' means the self. Here this statement 'thou art' that conveys the identity of Brahman and self. Brahman's traits have been already described. The self is insignificant. How can there be identify between the two? Advaita's concept of Reality is that Brahman is real and everything else including selves and matter are unreal or illusory, the self which appears to be real is only Brahman and has never existence apart from Brahman. The mahavakya teaches this, which means that Brahman, that has been dealt with at length as having all traits, is identical with the self which for all purposes, is known to be

insignificant. In order to maintain this identity the Advaita school holds that according to mahavakya, Brahman is only bare consciousness, bereft of all traits described as possessed by it and the self also is bare consciousness without any trait. This interpretation is taken up by the author for study.

Whether the traits such as omniscience and ignorance, enjoyment and suffering are attributes or secondary marks for those denoted by the words 'tat' and 'tvam' respectively, there cannot be identity between them, since these words are different and should convey different meanings. If this is not admitted objects like jar which are denoted by the words pot and pitcher which are identical should have contradictory features attributed to them. Besides, if what is denoted by the words 'tat' and 'tvam' is selfluminous consciousness, then how can there be illusion causing difference between those denoted by these two words ?

The Advaitin holds that maya is a condition which affects Brahman and brings in Isvara and avidya is another factor affecting Brahman producing the self. The author observes that if these two affect Brahman which is held to be pure consciousness, then, there will be no distinction between Isvara and jiva since the very nature of pure consciousness gets affected. The same consciousness may not be felt at all, as by nature it has no distinction. Besides, identity which is sought to be proved to exist between Brahman and jiva should presuppose two different existing entities denoted by the words 'tat' and 'tvam'. Again, if pure consciousness alone is the result of the sense of mahavakya, one has to make clear for whom moksa is intended.

The Advaitin holds that consciousness is one and indivisible. Whatever is cognised as knowables could not be the attributes of consciousness, that is, they could not become the objects of knowledge. Hence nothing can exist apart from

Brahman. Whatever is cognised to exist is only unreal. Besides, consciousness is eternal and all pervasive.

At this stage, the author observes that objects which appear are denied reality. In this case, neither words nor their meanings, as taught in the sacred texts, have any value to any one, because they too are illusory. Neither the world nor the sacred texts could be then known. If the world that appears, is not different from consciousness then the world being manifold should lead us to admit consciousness also as manifold.

↓ The world cannot be held to exist because of avidya. If avidya is the absence of vidya, which is knowledge, then its nature must be explained. If its nature is indescribable the world could not have been produced. If it is different from vidya how can it be indescribable? If vidya is eternal and all pervasive knowledge, avidya cannot exist at all. Therefore, avidya cannot be the opposite of vidya.

Besides, where does avidya rest? If it does in jiva then as jiva is a product of avidya and avidya cannot rest anywhere but jiva, there is mutual dependence which cannot prove anything. Avidya cannot rest also in Brahman which is held to be omniscient. If it does, it cannot be removed. Avidya cannot be unreal, because it cannot be responsible for the production of the world. It cannot be single, for in that case when it is realised by a self, final release need not be secured for others. Besides, it cannot be held that there is only one soul, for innumerable souls are found to be in bondage.

While consciousness is admitted by all schools of thought, there is controversy regarding its nature. All the theories regarding the nature of consciousness are got from the Upanisads and so monism or non-dualism cannot be the sole concept of the Upanisads. Different expressions used in life

and in the sacred texts prove the world to be real and manifold. Otherwise the word Brahman alone should have been used in the sacred texts. The world is to be admitted as possessing diverse forms.

In the cognition 'I know this' each person has the distinct and clear experience of the knower, known and knowledge without their getting mixed up with each other. No amount of reasoning will be of avail to deny this innate nature of experience. If it is hold that there is no difference between knowledge and its object, then such a presentation can never rise. If consciousness could manifest itself without objects, then objects too can present themselves in the absence of consciousness. The work Samvitsiddhi breaks off here.

The Atmasiddhi is written mainly in prose with 43 verses interspersed with them. Similarly, there are 18 verses in the Isvarasiddhi which is also written in prose. The Samvidsiddhi has about 220 verses which could not be actually counted as some of the lines are incomplete with loss of words.

GITARTHASANGRAHA

The Bhagavadgita contains an exposition of the Upanisadic truths in eighteen chapters. It was addressed to Arjuna by Lord Krishna when the former, expressed his timidity to fight and kill the Kauravas who were his kith and kins. The Lord instructed him very convincingly in the concept and value of doing ones duty. In the course of his address, he spoke of the aspect of knowledge of reality and devotion (bhakti) to God. Arjuna got convinced and began his attack on the enemies.

The Bhagavadgita is known as upanisads containing the truths and concepts preached in the latter. It is hailed by Aldons Huxley as 'the most beautiful, perhaps the only true philosophical song existing in any known tongue'. It is

rendered into many languages of the east and west. In India, all systems of thought that abide by the vedic authority and all schools of Hindu religion swear by its authority. It has been commented not only by the Acharyas of the religious schools but by scholars of the last and present centuries. It will not be an exaggeration to take it to be a popular text whose name is not unheard of by any Indian.

As God's name is associated with it, the ancient Acharyas held it to be an authentic text upholding the doctrines which they preached. Since the schools of thought have been diverse, interpretations of the passages in the Gita also differed from commentary to commentary. Yamunacharya had therefore to offer an exposition to the Gita consistent with the concepts of philosophy and religion which Nathamuni preached and were handed down to him by his preceptor Manakkal Nambi. The result is the work Gitarthasangraha.

This work consists of 32 slokas. It is possible to find out what made the author compose 32 slokas while the Gita has eighteen chapters. The Vaisnava school upholds bhakti as the way of getting final release. Bhakti is taught in the Upanisads. Thirty two Brahnavidyas, which are the methods of meditation, are recommended by them. Representing the quintessence of the Upanisads, the Gita shall have parity with the Brahnavidya. The author has therefore composed 32 slokas.

The eighteen chapters are grouped under three divisions each comprising of six chapters. The work of the Acharya contains four slokas which are of introductory nature, the first containing mention of the essence of the Gita and the remaining three giving the gist of each satka (the group of six chapters). Eighteen slokas follow these one for each chapter. The last ten slokas are by way of conclusion laying stress on what has already been stated before and also on other matters that have relevance on them.

A brief summary of each of these slokas is given below :—

Sloka I.—The Supreme Brahman Narayana is taught as the subject matter of the Gita. He is the object of bhakti which is to be practised by doing one's own duties, knowledge and detachment. God's realisation is stated here to be possible only through devotion.

Sloka II.—Here the contents of the chapters 1-6 treated as group-I of hexad are given. Knowledge and action are stated here as intended for concentration of the mind. The result of this is that the aspirant gets self experience.

Sloka III.—Bhakti yoga is enjoined here. This shall be undertaken after the successful undertaking of knowledge and action. Bhakti yoga is intended for the correct understanding of the nature of God. This is dealt with in the second hexad.

Sloka IV.—The substance of the third hexad is given here. Matter as cause and matter as effect, self, God, action, knowledge, devotion and others are dealt with here.

Sloka V.—The first sloka in the Gita is taken up here for treatment. Gita is treated as Sastra. Here is given an introduction to this Sastra, addressed by Krishna to Arjuna who was confused on account of his misplaced affection and sympathy and incorrect understanding of adharma as dharma.

Sloka VI.—This deals with the second chapter of the Gita. Knowledge of Samkhya and yoga in relation to the eternal soul and doing action without attachment are taught here. Samkhya here means knowledge, which in the context, is related to the soul. Yoga means action which is to be done without the expectation of getting the fruit for it. This knowledge and action will lead to steady experience.

Sloka VII.—The third chapter of the Gita enjoins the performance of action in preference to taking to knowledge.

Even those who are fit to adopt the path of knowledge, would seek to emulate the jnanin. It is to maintain social stability, that the jnanins have to do karma. Karma when it is done without any expectation of the result, will not bind the soul to the world. Besides, the agent could be free from the effects of his action by taking the three qualities sattva, rajas, and tamas of matter as the agents of His acts. Agency of the acts in the real sense could be ascribed to God, thereby their agents becoming freed of the fear of getting into bondage.

Sloka VIII.—Here the fourth chapter of the Gita is shown to depict the Lord's descents and their purpose. Karma is shown here to be not mere action but action accompanied by a correct knowledge of one's own soul. Action that has no tinge of the desire to get the result and knowledge of the soul become inseparable to such an extent when action itself becomes knowledge. It is further shown there that action is manifold such as worship of God, control of senses, giving gifts etc. Any among these could be chosen by a person according to his equipment, taste and capacity. Knowledge of the soul is of high significance. Constant association with those who possess this would help in avoiding the rise of mistakes such as treating the body as soul. Soul is then known as the same in every being. This knowledge destroys all sins.

Sloka IX.—This sloka which summarises the contents of chapter V, speaks of karma as superior to knowledge, being more easy to practise and yielding the result more quickly the soul is shown to be not the agent in reality. Agency therefore must be ascribed to the body and sense organs. The result of this practise of karma makes, the soul, realise its essential traits.

Sloka X.—This contains the summary of chapter VI. This gives the method of yogic practise, four kinds of yogins the auxiliaries of yoga, achievements obtainable through yoga

and supremacy key of yoga in God — The four kinds of yogins are :—(1) He who sees his soul (2) He sees it as free from all sins and karma, (3) He sees it as having attributive knowledge that is free from restrictions and (4) He sees it as having no connection with any good or bad that may happen to him. Abhyasa, which is a favourable attitude towards the soul and vairagya, which is detachment from all things other than soul, are the auxiliaries for undertaking yoga.

The value of this yoga is such that he who undertakes it will not be inclined to give it up at any stage.

Sloka XI.—The contents of Chapter VII are summarised here. Among those who take to the practise of yoga, those who do it with Krishna as their objective, are the best, since their object is by far superior to others. What prevents others from fixing their attention on Krishna is the matter of manifold form obscuring their powers of understanding and keeping them off from God. Self-surrender is the means to get at Him, since all other efforts which even the most diligent could take up do not bear the intended result. It is not given to any one to take up the path of self-surrender. It is only the devotion to God that would arise in man an earnestness to adopt prapatti to get at God. The aims of being devoted to God are mainly four (1) The desire to get back the lost possession (2) the desire to acquire wealth (3) the desire to know the real nature of the self so as to seek freedom from bondage and (4) the desire to attain the Lord. Those who seek to get the desires of the first three kinds fulfilled are devotees with a personal motive. The desire of the fourth kind makes the man who is prompted by it to love God immensely with the result that God too has immense love for him. Therefore the devotee who has this desire is the best among all those who are devoted to the Lord.

Sloka XII.—Here is given the summary of Chapter VIII. Four kinds of devotees who are mentioned in the previous Chapter could be grouped under three heads. (1) those who seek wealth either that which is lost or not yet got (2) those who seek their own self and (3) those who seek God. The devotees of the first kind should know that wealth which they seek is not everlasting and that there is a wealth superior to that had by Indra and others. Those of the second kind have to realise that the soul is distinct from matter and of the third kind must understand that Krishna is the supreme God to be worshipped. All these devotees should be devoted to the Lord and worship Him daily. The wealth seekers have to realise that wealth is evanescent and so should take steps to worship God giving up their attachment to wealth. Those who seek their own soul have to direct their worship to God.

Sloka XIII.—The contents of Chapter IX are summarised here. Krishna speaks of His descents (avatara). He is in possession of all His greatness which does not diminish even a little when assumes the form of man. Those who are devoted to Him are great in the sense that they receive security and protection from Him, whatever they offer. He is pleased to receive constant meditation and worship characterise bhakti. More than these, intense love for God gives the specific stamp to devotion.

Sloka XIV.—God's possession of all good qualities and His sole control over the whole universe are stated in Chapter X to make one desire to acquire and develop bhakti to Him. These are called Yoga and vibhuti which Arjuna seeks to know from Krishna.

Sloka XV.—Chapter XI which is dealt with here is shown to Arjuna's acquiring divine vision from Krishna and visualises the omnipresent form of Krishna which he was pleased

to reveal to Arjuna. Arjuna could not contain himself at the sight of this form and was struck with awe. There upon Krishna assumed his previous pleasing form at Arjuna's request. The Lord tells Arjuna that bhakti is necessary to know and attain Him.

Sloka XVI.—This sloka gives the summary of Chapter XII. Bhakti is shown to be superior to all other means. Constant thinking of God, services like bringing flowers, water and others for the worship of God and utterances of His names and other acts help in the development of bhakti. Karmayoga is thus the means of practising bhakti. Those who could not adopt bhakti as the means have to gain knowledge of one's own self and practice altruistic virtues like non-hatred to all living beings. One should be highly devoted to the devotees of God, so that devotion may be aroused in him for God.

Sloka XVII.—Chapter XIII which is summarised in this sloka speaks of the nature of body and soul. Absence of conceit and such other virtues makes the self realise its nature as distinct from the body. The nature of Brahman as omnipresent is then to be realised. Then the cause for bondage is to be known. The self is not really the agent of all activities. It is the influence of the three gunas that bind the soul to the wordly actions. The knowledge of the self cannot therefore rise through matter or body but by meditation upon the nature of the self.

Sloka XVIII.—Here is given the summary of Chapter XIV. How the three qualities bind the soul with the world, the way in which they are really the agents for all actions and how they are to be prevented from interfering with the nature of the soul are dealt with here. Bhakti is declared to be the means for arresting their influence. Three courses, namely, desire to

have wealth, intention to seek one's own self and the desire to know Brahman are available to develop bhakti towards God.

Sloka XIX.—Chapter XV is summarised here. The Lord is taught here to be distinct from the soul which is pure and also mingled with the inert matter in the form of the body. He is distinct because he pervades everything animate and inanimate. He bears that is, supports everything and is the Lord, possessing everything which becomes His possession.

Sloka XX.—This sloka, which summarises Chapter XVI speaks of the nature of people as of two kinds, godly and demoniac. This distinction is based on strict adherence to the Sastras and acting with utter indifference to them respectfully. It is necessary to follow the dictates of the Sastras in order to maintain and stabilise the knowledge of reality one has acquired and to practise in accordance with that knowledge.

Sloka XXI.—This sloka, which summarises Chapter XVII declares that whatever is done without following the dictates of the Sastra are characterised by the demoniac feature. They will not lead to any good result. Such deeds that are performed according to the dictates of the Sastra but without conviction or sincerity will not also bring in good results. Those deeds done according to the sastraic rules are classified as sattvika, rajasa and tamasa. Such deeds are marked by pranava, tat and sat. Pranava applies to all actions of the Vedic nature. Tat refers to those deeds done without expecting the results. Sat denotes those acts done with the desire for realising the results.

Sloka XXII.—The last Chapter gets summarised in this sloka. Agency of an act, in the real sense, is only that of God. Among the three qualities of matter, sattva, rajas and tamas sattva must be developed so as to predominate and overpower the other two. How one's own karma evolves itself must be understood. This karma is only worship done to Him. The

essential part of the Gita lies in the highest place accorded to bhakti.

Sloka XXIII—XV Karma yoga means performance of penance, bathing in sacred waters, giving gifts, performing sacrifices etc. Jnanayoga is the name given to remaining steadily in one's own pure self with the mind kept under control. The word remaining means meditation. Bhaktiyoga is concentration with exclusive love for God. As such, there is no yoga exclusively as karma or jnana or bhakti. Doing the daily and occasional acts are one of the nature of worshipping the Supreme Being. These form the basis for taking to any of these three yogas through the seeing of one's own self.

Sloka XXVI.—When one realises one's self as of the nature of the servant of God, all ignorance is destroyed and he gets para bhakti, the superior kind of devotion. With this, he gets the Lord's abode, that is moksha.

Sloka XXVII-XXVIII—If one desires, bhakti, when practised, will bring immense wealth. If the desire is to enjoy one's own self, bhakti, karma and jnana will lead to that enjoyment. Exclusive attachment to God is the common qualification for all these. If the devotees desire to get at the Supreme Person, they would get it and be there for ever.

Sloka XXIX-XXII—The person, who has (correct) knowledge and is thoroughly and exclusively devoted to God has his life depending upon Him, is pleased and distressed at his contact and separation from Him respectively and has his thoughts and centred on him. He sustains himself by meditation and contemplation upon God, talks about Him, bows to Him, praises Him and utters His names. His life, mind, intelligence, sense-organs and deeds are all related to Him with pleasure, which he is made to undertake. He shall give up the

thought that he does them. He shall place all that he does at Him without any fear. One who is interested only in serving God eternally and exclusively would attain his abode. This Sastra that is Gita is concerned mainly with Him. This is the summary of the Gita.

AGAMAPRAMANYA ³⁰⁻⁴⁸

In this work, which could be considered as the fifth work, Yamuna proves the validity of the Pancaratra Agama. Though ancient, the Pancaratra Agama did not get adequate recognition as a valid text and source of knowledge. Questions were raised against its validity.

The Agamas and Vedas are two courses of thought supplying information upon tattva, giving directions to realise the nature of tattva and to put to practise whatever is necessary to attain it. The former contain references to the latter, admits Vedic authority and prescribes ways and means of leading life, basing them upon the Vedic sources. Though the aim and purpose of these two are almost the same, the difference lies only in the methods which they enjoin for practise. While the rituals are the main concern of the Vedas, worship of the idol of a deity gets prominent treatment in the Agamas. To facilitate a convenient, agreeable and practicable way of worshipping the idol, the Agamas avail themselves of the subjects of archaeology and sculpture which treat with the selection of materials for making the icon, building the temples and drawing and carving of the figures and features of various divinities connected with the idol that is chosen for worship.

The Agamas are of three kinds with the names Sakta, Saiva and Vaisnava prescribing and dealing with the worship of Sakti, Siva and Visnu respectively. The Vaisnava Agamas are of two

kinds, Vaikhanasa and Pancaratra. The former is earlier in origin. The latter is only a revised version of the former assuming this name at a very late period, that is, at the end of the Dvapara Yuga. The Vaikhanasa Agama is known after the name of a sage Vikhanas, a well-known authority on the Srauta rituals, which are based on the Kalpasutras, one of the Vedangas. It is but natural that the tenets of this Agama did not raised any problem regarding its validity.

The objections raised against admitting Pancaratra's validity are varied but two among them could be stated here in brief. One was raised by the Mimamsa school and the other by the Advaita school of Vedanta. The Mimamsa school is well-known for its attitude towards the admission of gods' existence apart from the mantras which are recited in their honour. The Pancaratra Agama admits gods' existence independent of the mantras and proceeds further to enjoin their worship, in the form of the idol for which purpose temples are recommended to be built. Kumasila Bhatta (700 A.D.) was the earliest writer to question the validity of the Pancaratra Agama was Kumasila Bhatta (700 A.D.), the prominent writer on Mimamsa.²⁷ The Advaita writers take shelter under a section in the Brahmasutras 2. 2. 39-42 for rejecting validity to Pancaratra.

Yamuna begins this work with a mangala sloka addressed to Visnu. Then he makes a reference to his contemporary writers who were of his age. They were jealous of his status and so spoke ill of his writings which were worthy of adoration. There were others who were skilled in discriminating the worthy from the worthless. They were free from envy towards Yamuna. The author is aware of their approbation of his writings. Even those who had made a vast and extensive study of the subjects do go wrong, when their minds are swayed by their idiosyncrasies. The author therefore appeals to the

scholars to be free from jealousy and reflect upon the merits of the Bhagavata system.

The author prefaces his subject by referring to some scholars who are wont to adduce wrong reasonings and exhibit their excellent skill under the pretext of safeguarding the Vedic religion. They express their difference of opinion on the validity of the Pancaratra which is composed by the Supreme Person Narayana and which treats of moksha.

The Mimamsaka position is stated at the outset. The Mimamsakas use the word Agama in the general sense so as to include the Vedas within it. The Agamas are of two kinds ;— of human origin and having no human origin. The latter is valid in itself and does not depend upon any other pramana to attest its own validity. The Agamas like Pancaratra stand in need of other pramanas to prove their own validity. These could be declared valid only according to the successful result achieved through the words of their authors. The Pancaratra Agama enjoin initiation (diksa) and worship (aradhana of god) as the means to attain heaven and moksha. The relation of diksa and aradhana with heaven and moksha cannot be one of cause and effect. This relation cannot be proved through perception. It cannot be held that some men, endowed with super human power could have direct vision of this relation, for the sense organs like eye, could not function, exceeding their natural limitations. The Nyaya school admits an omniscient God, whose perceptual knowledge has limitless range spatially and temporally, as the author of the Vedas. Possession of such knowledge is denied by the Mimamsakas on the ground that knowledge could not comprehend things of the past and future. If it does, then it is not perception. So diksa and aradhana could not have been perceived by any Supreme Person as the means of heaven and moksha. Inference too cannot establish this relation, as it is based upon perception. Nor is there any

verbal authority to establish this relation. If there is any such verbal authority, that cannot be trustworthy in this case, since that will have to be treated as false and erroneous, being the utterance of man. Besides, there is no such verbal authority. Similarly, comparison (upamana) and presumption (arthapatti) cannot establish this relation.

The Mimaskas argue further that the Pancaratra Agama cannot stand comparison with Manusmṛti and other texts. Rites are enjoined by Manu for those who perform other rites as are laid down in the Vedas. On the contrary, the rites enjoined in the Pancaratra Agama are not practised by those who follow the Vedic tradition.

It is further said that the followers of the Pancaratra are called Bhagavatas and that they are Brahmanas. The Bhagavatas are also called Sattvatas, who along with those called Sudhanva, Acharya and others are condemned as belonging to Vaisya-Vratya group²⁸. The Sattvatas worship in temples for livelihood, undergo, initiation (dikṣa) and live on the food preparations offered to God. The Bhagavatas are identified with the Sattvatas and also with Devalakas whom the Smṛti texts declare as traders in image-worship; thus eking their livelihood.²⁹ Those whose hereditary avocation is worship of God have no fitness to study the Vedas or to participate in the sacrifices as priests.³⁰ These Bhagavatas eat the food offered to the deity which is condemned in the Smṛti texts. By birth and deeds, these have violated the Vedic path and hence the Pancaratra Agama, which they claim to follow, is not valid.

Further, the Pancaratra text states that Sandilya, a sage, could not obtain mokṣa through the four Vedas and hence took to the Pancaratra Agama. This is a clear proof to show that the Pancaratra Agama is anti-Vedic.³¹ Any text, that is opposed to the Vedic tradition cannot be held to be authoritative

for adoption. Secondly, initiation (diksa) is enjoined in this Agama to get qualified for offering worship to God. The Smṛti texts declare uparāyane, on the sacrament for performing Agnihotra and other sacred rites. No other act of sacramental nature is envisaged by the Smṛti texts. Initiation (diksa), as ordained by this Agama, loses thus its validity. Thirdly, the Pancaratra Agama is not included in the list of the subjects of study (vidyasthana).³² What is not included therein is not to be taken up for study. That references made in other works to the Pancaratragama as a valid text could be held for declaring the validity of this Agama cannot be maintained, since there is no work which contains such a reference.

The Mimamsakas show further that Badarayana's sutras declare this Agama as unauthoritative, along with the Vaisesika, Nyaya, Bauddha and Jaina.³³

It may be argued that this Agama enjoins the worship of God and some such acts which have a Vedic basis but this kind of ordainment is to be treated as worthless and unbelievable, for along with these, this Agama recommends the performance of acts³⁴ like vidvesana,³⁵ uccatana,³⁶ vasikarana³⁷ and others. These acts are aimed to deceive the world, to control some persons and attain mundane pleasures. A text, that treats these matters cannot be held to be valid and fit for practising what is enjoined there. Likewise, the acts of worship which this Agama preaches is only to lead people astray, away from the righteous path of Vedic origin.

At this stage, the author notes the observations which the Nyaya school makes on the validity of the Vedas and Agamas. The world which is varied in formation, undergoes changes resulting in destruction and is again created by a sentient being who could not be anyone among the selves and so must be God. The deeds, done by the selves, leave impressions in them, in

accordance with which the world is created so as to enable the selves experience the results of their deeds. Such a person is Supreme called God, who alone can have direct knowledge of these impressions and regulate the act of creation in accordance with them. For the benefit of the people thus created and for guiding them in proper courses of acts and conduct. God composes the Vedas. As a well-wisher, free from erroneous knowledge and genuine sympathy, His utterances are valid. Like the Vedas, the Agamas too were composed by Him and so the Agamas are to be treated as valid.

The Mimamsa school rejects this stand taken by the Nyaya school. An author can be admitted for the Vedas, if we find one; but no such person is available. An author could be inferred from the expressions composed by him. Expressions are used by a person who has a body which he acquires as a result of the meritorious and sinful deeds he had committed. The admission of this position is necessary with the result that the author of the Vedas must be only he who is not God. Hence God cannot be admitted as the author of the Vedas. If some one else is to be the author, the Vedas could not be held as valid.

Further, God could be admitted as the author of the Vedas, if that could help the world which he would have created, but, the world is not created at all. The so called variety in the world may be brought under three heads, namely, certain objects like jars are found to have agents, certain others like the sky do not have any agent and still others like earth are not known, without any trace of doubt, to have had agents. God has no scope to be the agent in the first two cases. The last mentioned kind has the peculiar feature of growing and decaying gradually and is not found to rise all on a sudden and go out of sight at one and the same time. The Mimamsakas are willing to admit the last mentioned kind with the difference that creations of this

kind are brought about by intelligent selves and not God. To assess the worth of the merit and demerit accrued by the performance of the sacred rites, there is no need to admit God as their controller and regulator, apportioning the rewards to the selves according to their deservingness. It is apurva, the unforeseen consequence of the rites done by the selves. It is imperceptible and answers to the experiences of the selves of the results of the deeds done by them. Really speaking, the selves do not have control over apurva nor can they have direct knowledge of it. What is wanted of the selves is that they should have the knowledge that the rites, performed according to the Vedic prescriptions, would produce apurva which has the capacity to reward the results by itself. They must have faith in the efficacy of apurva. There is no need to admit God as the maker of the world on the analogy of the potter. Though endowed with intelligence, the potter does not have the direct perception of the productive capacity of the materials which he has to use for making the pots.

The Mimamsakas argue further that the entities may go on changing but there is no destruction for the world and therefore there is no creation to follow it. The world is as real and eternal as it was, is and will be. There is recognition of many things through perception. As people of the present day recognise this, people in the past must have also done so and so will the people do in the future. Thus there is continuous knowledge of the world and its existence.

The Mimamsakas reject the proof for God's existence. A creator must have a physical body to do this. The body is non-eternal and so cannot be of any help in this context. At most the inference can be there to prove that there is an agent with the physical body but he need not necessarily be God. Again, an agent can do the work of creation by occupying a particular place at a particular time. This cannot be applicable to prove

God's agency. What is the purpose for God to achieve by this act of creation? It cannot be mere sport (krida). Sport is indulged in by those who seek to derive pleasure from it. God is stated to be already happy and so does not need to pursue anything to make himself happy. If God's nature is to create, it must mean that he cannot control it and so becomes loses his independence to it. If mercy for the suffering humanity is the motive, then he should create only happiness for the selves but many are still unhappy, indicating his lacking in mercy. If the deeds done by the selves in earlier births are to be treated as responsible for the misery of people, then God will have to be taken as dependent upon karma. Thus, there is no person who has direct knowledge of dharma and adharma and to be the author of the Vedas, besides being the creator of the world.

Further, the Vedas are to be admitted as apauruseya, that is, not the composition of any being. If there were an author, then he must be remembered like Vyasa for the Mahabharata. The sequential order in which the words occur in the Vedas indicates that earlier reciters of the Vedas had observed this order which is established through its recognition. The Vedas are thus eternal.

The Pancaratra Agama does not deserve any consideration along with the Vedas. It was composed by some deceitful person to cheat the people and lead them away from the right path.

The Naiyayikas contend at this stage that God is established in the upanishads as Supreme, creator and omniscient.³⁸

The Prabhakara school of Mimamsa denies the validity of the upanisads. The Vedas according to this school enjoin the performance of a rite and so are valid.³⁹ God whom the upanisads treat is already established. There is no rite to be undertaken with reference to God's existence. So references to

God's omniscience and other qualities as found in the upanisads could not be brought in to prove his existence, his authorship of the Vedas and of his work as the creator of the world. Even if these references are to be admitted, they could not have primary validity, as they have only enlogistic value. The Pancaratra Agama is remembered as the composition of Vasudeva and so it has no claim for parity with the Vedas. Besides, the Pasupata Agama claims Pasupati to be the omniscient agent of the world. How can there be more than one Supreme Person, as Vasudeva and Pasupati ?

The Smṛti texts declare that Saiva, Pasupata, Bauddha, Arhata, Kapala and Pancaratra are not valid. Inclusion of the Pancaratra here is enough to deny validity for it.

The Advaita school of Vedānta relies upon the Pancaratra passage which speaks of the birth of the jīva called Samkarsana from Vasudeva. The jīva is eternal, having no production and no destruction. Admission of this concept is against the Vedic inheritance.⁴⁰ Hence Bādarāyana denied validity to it.

Yamuna takes up the objections thus raised against admitting the validity of the Pancaratra Agama and refutes them. At the outset, he offers the following argument :—The Pancaratra Agama is valid like the Vedic passages which enjoin the performance of the rites like Jyotistoma. Both are based on the knowledge which is free from all defects. The Vedas which are not of human origin are valid in themselves and others are free from any possible defect. Likewise, the Vedas are valid, the Pancaratra Agama is valid being the utterances of God, who is absolutely free from defects. The author displays his exquisite skill in logic and proves that no error could be pointed out in this argument. The possibility of pointing out any defect in the Pancaratra Agama on the ground that it is in the form of utterances of God does not have any scope here, for the passages

in the Vedas are not different from the passages in the Agama. On this ground, the Vedas could lose validity. The upanisads declare God as very sympathetic. How can there arise any room for deception and other defects which are generally found in the utterances of human beings ?

The Prabhakaras argument that upanisads are not valid, as they speak of God who is already established and as the Vedic (other than the upanisads) passages have validity only with reference to performing a rite (karya) cannot stand, since words denoting objects that are already available convey their sense which cannot be held as unauthoritative. For instance, 'O friend, a son is born to you' is a passage which does not convey the sense of an act to be performed. Therefore the upanisadic passages such as He is the Lord of all, controller of all and rules all this⁴¹ are valid as they convey a knowledge that is free from doubt, and not perverse. No distinction could therefore be made between passages as conveying the sense of something to be done and something already existing. Thus the upanisads have unquestioned validity. God, who is mentioned in them as omniscient and omnipotent, as creator and controller of the world of animate and inanimate beings, will have to be admitted as existent.

Then the author quotes the passages from the upanisads in support of his contention. Some of them are :—"He sees without the eyes. He hears without the ears".⁴² "His knowledge, power and deeds are natural".⁴³ It is improper to treat these as merely enlogistic, having no primary validity.

These statements prove that God has direct knowledge of everything without having to possess the sense organs like the human beings. Sympathy for the suffering beings and other traits belong to him by his very nature. The Pancaratra Agama is based on the Vedas which glorify Brahman or God and hence no objection could be raised against its validity.

Vasudeva's greatness as the Supreme God is evident from several passages in ancient texts. He is the Supreme Self Narayana. ⁴⁴ That place is the one belonging to Visnu. ⁴⁵ Eminent sages attest to his greatness. Vyāsa observes that Visnu creates the world of animate and inanimate beings, all of which merge within him at the time of dissolution.⁴⁶ The author quotes from several Puranas such as Varaha, Linga, and others in support of Narayana's supremacy over other gods. The passages from the Upanisads and Puranas are cited to prove that Rudra's eminence as sought to be made out by the protagonists of the Saiva creed is only apparent and cannot be sustained, as they stand contradicted by other passages found in the Vedas and Puranas. Especially it is worth noting that the passages which the author cites from the Visnu, Varaha, Matsya, Linga, Vayu and Bhavishya are valuable to admit that Visnu alone is the supreme deity. The author observes that Visnu's preeminent position is already established by him in his other work Purusanirnaya and so he did not give more evidences in support of his concept of supreme deity. This work Purusanirnaya is now lost to us.

Then the author proceeds to state that the Pancaratra Agama is the composition of Visnu. Initiation (diksa), worship (aradhana) of the Lord and other topics are dealt with in the Pancaratra texts. There are the dharmas, which are to be put to practise, like those enjoined in the Vedas. Heavenly pleasures, delights arising from the families constitution of sons, daughters and others and lands and other holdings and other enjoyments are mingled with painful sensations. They have been there all along from beginningless births and stay in this world. These are all to be treated as miserable and hence are to be avoided. Lord Vasudeva taught the Pancatia texts to Sandilya, Narada and others who had given up family life in favour of attainment of moksha. These texts teach that worship of the Lord is the only means for attaining moksha.

Along with the Pancaratra Agama, there is the Saivagama. While Visnu is the Supreme deity in the former, Siva holds that position in the latter. While upholding validity for the former, the author seeks to reject validity for the latter. Vedas are the primary evidence for the Pancaratra Agama. The Saiva Agama preach doctrines which are opposed to those concepts laid down in the Vedas.

Four schools of Saivism are enumerated here together with the practises peculiar to each. They are Kapalika, Kalamukha, Pasupata and Saiva. Sometimes, they are denoted by the common name Mahesvara. Their practises are shown to be contrary to the Vedic tradition.

These Agamas hold Siva, the supreme deity, as the instrumental cause (nimitta karana) of the world as against the Vedic concept of Brahman being material cum instrumental cause. Castes and orders in life, as need by these texts, are different from those established by Vedic tradition. Non-Vedic practises⁴⁷ are enjoined in these Agama texts as the means to get moksha. These are opposed to the Vedic concept that knowledge regarding Brahman leads to moksha. In these circumstances, neither the Saiva Agamas could have parity with the Pancaratra nor is it proper to consider Rudra (or Siva) as the supreme deity, superior to Visnu.

An objection to the admission of Pancaratra Agama as valid, is raised on the ground that it is not based on the Vedas. If it were based, the Vedic passages should have been cited in this Agama. In the absence of such citations, it is meaningless to admit, as the adherents of the Pancaratra, cite a passage from a lost recension of the Veda as the basis for the Pancaratra Agama.

The author answers this objection showing that the Lord found the people devoted to him as incapable of studying the

various Vedic recensions and retaining them and so taught them the substance of the teachings of the Vedas. While citing a passage⁴⁸ from the Mahabharata to this effect, the author states that objections of this kind are raised by those who cite the passages from the Smrtis of Manu and others and that they could be very easily answered on the lines of Kumarilabhattacharya found in the Tantratika (Tantravartika).

To another objection which is raised on the ground that Sandilya took to Pancaratra, as he could not get any means of release from the Vedas, the author cites passages from the Aitareyabrahmana,⁴⁹ Manusmṛti,⁵⁰ and Mahabharata⁵¹ which have an identical import. The passages, which occur in the works mentioned above deprecate the worth of some passages and texts. The sense of these must not be taken in their real sense but as intended to praise something other than those that are spoken of disparagingly. The same principle shall apply to the statement regarding Sandilya. Sandilya did not take to Pancaratra, as he did not get the means through the Vedas. What is meant is the means which is declared in the Vedas was not attainable to him. Therefore he had to turn to that where from he could get it. This shows that Vedas are not invalid but Sandilya could not get from the Vedas what he sought for.

Three objections were raised by the Mimamsa school and Advaita school. The first two are put forward by the former. They are based on (1) initiation (dikṣa) and (2) non-inclusion of the Pancaratra among the topics of study. The author silences the opponent by pointing to the admission by the Mimamsa school of a sacrament in addition to upanayana in a ritual called Dikṣaniyestī.⁵² Thus ordainment of an initiation upon one already initiated to serve a particular cause cannot be looked upon as amounting to treating this ordainment as invalid. On the second point, the author shows the admission of this would lead to denying validity to the epics Ramayana

and Mahabharata, which are not enumerated in the list of topics of study.⁵³

The Advaitins' contention that a section in the Brahmasutras (II. 2. 39-42) refutes the validity of the Pancaratra Agama is taken up by the author for consideration.

The Brahmasutras are the compositions of Badarayana. Yamuna identifies him with Vyasa, the author of the Mahabharata. The Brahmasutras are classified under four Chapters called adhyayas. Each adhyaya contain four section called padas. The first Chapter establishes Brahman as the ultimate principle, the second shows that no objection could be raised against this establishment, the third prescribes the means of attaining it and the fourth the state of moksha. Badarayana shows in the first two sections of the second adhyaya that those views which are opposed to that established in the first Chapter could not stand to reason. The views which are stated here are those held by the schools of Sankhya, Yoga, Nyaya, Vaisesike, Buddhism, Jainism and Saivism. At the end of the second section, the Pancaratra system is mentioned. The Advaitins take that the Pancaratra system is also refuted by Badarayana on two grounds. This system is included in the section which is devoted to the reputation of the schools of thought which are opposed to the Vedanta system. Secondly, the Pancaratra system holds the birth of the self called Samkarsana from Vasudeva, of the mind called Pradyumna from Samkarsana and the ego called Aniruddha from Pradyumna. This kind of birth of the self, mind and ego is to be rejected as it goes against the Vedic teachings which declare the self as eternal and birthless. So the anti-Vedic Chapter of the Pancaratra Agama is stated and rejected by Badarayana.

Yamuna refutes this stand of the Advaita school of Vedanta. Vyasa, who is the same as Badarayana, sings the glory of the

Pancaratra tenets in the Santiparvan of the Mahabharata of which he is the author.⁵⁴ One must pause and reflect whether he could have intended to refute the very same Pancaratra Agama in his other composition Brahmasutras. Secondly, it must be understood that being aware of the objection raised against the validity of the Pancaratra Agama, he must have stated the prima-facie view in the first two sutras (II. 2. 39-40) and refuted it in the next two sutras (II. 2. 41-42) and thus established the validity of the Pancaratra.

Regarding the second objection which is against the mention of the birth of the self Samkarsana from Vasudeva, the author maintains that the Pancaratra Agama does not speak of the birth of the self. The references made by Samkara to the birth of the self as sought to be maintained by the Pancaratra Agama are to be interpreted in the senses of emanation or manifestation of Samkarsana, the deity presiding over the self, of Pradyumna over the mind and of Aniruddha over ego. This self division of Vasudeva should be understood on a par of the divine descents (avatara) of Visnu as Rama, Lakshmana, Bharata, Satrugna and others.⁵⁵ This division is intended to serve definite purposes. This does not imply that oneness of ultimate deity is affected. The author interprets these four sutras in the light of his contention. Then he offers a different interpretation. The Nyaya system holds that the Vedas are the compositions of God. Yamuna holds that the Vedas are not of human origin (apauruseya) and explains the sutras as intended to refute human origin for the Vedas.

He proceeds to show that the Vedas and the Pancaratra Agama are both valid, the former having no human authorship and the latter having God as its author. Vasudeva is glorified in the Upanisads and Puranas. When the Pancaratra Agama is stated to be the composition of God, it is improper to question this. It amounts to questioning Vasudeva's eminence.

Faultlessness is the bases for admitting validity for the Vedas and Pancaratra Agama. There is no room for faults in the Vedas which are not of human origin. Likewise, there is no room for any fault in the Pancaratra Agama which is the composition of Vasudeva who is ever free from faults. The logical arguments, which Yamuna advances in this connection, are incisive and are supported by several passages, cited by him, from the Santiparvan of the Mahabharata. It is thus shown that the Pancaratra Agama is on the same footing like the Vedas and so is valid.

Samkara admitted the validity of the Pancaratra Agama partially. He declared that since the birth of a soul in the form of Samkarsana from Vasudeva is admitted, the Pancaratra Agama cannot be accepted as fully valid. The other aspects like the five fold division of the daily routine and worship of Vasudeva are acceptable. Yamuna observes that this attitude of Samkara (name is not mentioned but referred to as Bhasyakara) was intended by him in order to enable the weak minded people adhere to the validity of the Vedas instead of taking fully to the Pancaratra leaving the Vedas altogether. He further adds that this is like Jaimini emphasising the value of performing the sacred rites so that people could have faith in these rites.

An objection is brought against the validity of the Pancaratra on the ground that those who are outside the pale of the Vedas (vedabahya) practise the rites enjoined in this Agama. The author displays enormous logical skill to pose several alternatives on the definition of 'outside the pale of the Vedas' and reject them one by one in a convincing manner. It is then shown by the author that sages like Bhrgu, Bharadvaja and Narada are the followers of the Vedic tradition. They have admitted the validity of the Pancaratra Agama. People who perform the rites enjoined by the Vedas, are found to perform

the rites enjoined by this Agama such as construction the temples, consecration of icons, conduct of festivals and others.

The Bhagavatas, who follow the Pancaratra tradition, are followers of the Ekayana recension of the Suklayajurveda. Therefore, they could not be held as falling out of the Vedic fold constituted by the three Vedas. They too belong to gotras like Bharadvaja, Kasyapa, Anpagava etc.

An objection is then noted on the strength of the Smṛti texts⁵⁶ which declare the Bhagavatas and Sattvatas as belonging to Vaisya Vratya community which is non-Vedic. The author argues that the Smṛti passages may be taken to refer to those, other than Bhagavatas and Sattvatas, as belonging to the Vaisya-Vratya community. Otherwise, the word acarya, which is used in Smṛtis, along with the word sattvata, must mean that Acarya is a low born man and not a learned teacher. Hence these words sattvata and bhagavata shall mean the devotees of the Lord. While the Vratyas looked after the temples, by cleaning the precincts, taking the offerings (bali) to the various shrines and safeguarding the images, the Bhagavatas, observe the five-fold routine.⁵⁷

That attendance to the worship of idols in temples is deprecated by the authors of the Smṛti texts does not stand to reason ; for this condemnation applies only to those who do this act out of greed and as trade. Even if some take to this practise for eking their livelihood, this does not deserve outright condemnation. Some do this for their ownsake. Others do it, as they could not otherwise maintain their lives. This is just like a Brahmin officiates as priest in sacrifices like Jyotistoma. Receiving gifts or payment in cash in both the acts of worship and of the religious kinds is to be justified, as otherwise, these acts would not yield any fruit for those who arrange these. One who performs worship for getting his livelihood by receiving

money from the wealth of the temple is called Devalaka who is severely condemned as despicable by the authors of the Smrtis.⁵⁸ Yamuna shows that this applies to those who worship deities other than Visnu and cites passages from Vyasa. Similarly, strictures which the Smrtis contain against doing naivedya to the deity and using nirmalya⁵⁹ apply only to those done in regard to deities other than Visnu, quoting passages from Isvara-samhita, Sattvatasamhita, Padmasamhita, Brahme purvane, Mahabharata and others, the author shows that naivedya and nirmalya used for Visnu have supreme sanctity attached to them.

The followers of the Pancaratra tradition could not be condemned on the ground that the sacraments which they undertake do not conform to those undertaken by others. These persons attend to their sacramental duties in conformity with the rules and precepts laid down by Katyayane in his sutras, since these belong to the Suklayajurveda. The Ekayana recension of this Veda, which forms the basis for the foundations of the Pancaratra tradition cannot be derived validity. Yamuna refers to a Kasmiragamapramanya which, he tells, speaks of Pancaratra and Ekayana as valid. Unfortunately, this work is lost. Difference of opinion still persists regarding this work. While one section of scholars take it to be the work of Yamuna himself, others hold it to be a work of Kashmir origin.

The Bhagavatas, who follow the Pancaratra tradition, perform the rituals of the Vedic origin and therefore could not be treated as heretics.

The author closes this work with two slokas. In the first sloka, he wishes for the continuation of his paternal grandfather Nathamuni's glory. Nathamuni had the direct perception of the threefold realities, cit, acit and isvara, through his Yogic

powers. His mind was ever set on the feet of Mukunda (the giver of moksha). His disciples, who were of unmatched skill in dialectics, were champions of the Pancaratra tradition. They had effectively silenced the objections that were raised against the Bhagavata religion.

The author wishes for the glory of the followers of Nathamuni to continue for ever. These followers were evidently the disciples of Nathamuni. They had crushed the arguments raised against the admission of the validity of the Pancaratra system. They had their knowledge developed to maturity by Nathamuni himself. They had effected the complete removal of the evils in the world. Their utterances (or writings) in the form of prose and verse provide room for delight and satisfaction.

130-
h8

age. m. - 8.

It is of interest to note that the disciples and followers of Nathamuni were writers of repute. However, it is hard to find out what works were written by them in the form of prose and verse. Nathamuni had eight pupils and his pupil Pundariksa, also called Uyyakkondar, had five pupils. Among these pupils, grand pupils and others followers, there were two writers called Krishnamacharya (Kizhaiyakatlalvan) and Varadacharya (Melaiyakatlalvan) who were the nephews of Nathamuni and who wrote independent works on yoga, basing them on the yogarahasya of Nathamuni. It is not possible to ascertain whether these were written in prose or verse, as they are now lost. However, the works, referred to here, should have been on religion or and philosophy and not on mere literature (kavya). Vedantadesika⁶⁰ cites a couplet attributing its authorship to Pundarikaksacharya. This couplet deals with the nature of reasoning (tarka). Could this writer have been the same as Uyyakkondar (Pundariksa), the immediate disciple of Nathamuni? This reference made by Yamuna should remain unsettled and unexplained till fresh light becomes available.

The Caturloki of Yamuna is in praise of Sri in four slokas. Besides being eulogistic, it contains the essence of the Vaishnava tenets about the greatness of Sri and her relationship with humanity. The four slokas are given below in English rendering.

Sloka I.—The Supreme Person (Purusottama) is your beloved. The lord of serpents (Adisesa) is your bed and seat. Garuda, the lord of birds and the soul of the Vedas is your vehicle. Maya which deludes the world is your veil. Brahma, Siva and other hosts of gods are, along with their wives, your servants and servant maids. Your very name is Sri. O Goddess ! how can we speak about (describe) you ?

Garuda is the soul of the Vedas. This means that Garuda is the presiding deity of the Vedas. Maya is matter possessing wonderful powers attracting the people. Thus it obscures, like a veil or curtain, Sri from people. The word Sri means that which is the substratum of everything. That is, all sentient and non-sentient beings are sustained by Sri. Greatness of Sri is hinted, according to the author, in this sloka. It is hardly possible to describe her.

Sloka II.—Sri's greatness cannot be assessed to be of definite measurement or quantity by you and also by your consort. It is limitless and is by itself ever beneficial to people. "I have sought your protection and praise you without any fear (on my part). O sole mistress of the worlds ! beloved of the lord of the worlds ! I praise your being aware of your compassion". Neither Sri nor her consort could measure her greatness. This does not mean that Sri and her consort are not omniscient. Her greatness is limitless and so is beyond measurement.

Sloka III.—The three worlds did not get at one time the glance of Sri with the result that they became practically lost

(or desolate). Now (at a later period), they have received a small quantity of the nectar like compassionate glance of Sri and thus become revived (to their natural status). Without the favour of Sri dear to the mind of the lotus-eyed Lord, fortune cannot be had by men in this world, or when the soul has its own enjoyment, or in the path of release.

Once Indra's elephant spurned the garland placed on its head by Indra who received it from sage Durvasa. This resulted in Indra's losing sovereignty. He regained it by propitiating Sri. The prayer which he then addressed to Sri is the famous Sristuti, which forms part of the Visnupurana I. 9. The author suggests that had Indra been a recipient of Sri's glances, his elephant would not have slighted the garland and Indra would not have lost his regnal powers.

People require Sri's favour whatever be the positions which they occupy. Those who are in bondage (samsara) suffer and they need welfare then. Some souls reach a place beyond the material world and enjoy bliss of their own selves. They are then away from Brahman. This state is called Kaivalya. Still others pursue the cause which leads to moksa. This course is called Vaisnava adhvan, the path of Visnu. This stands for the goal, namely Vaikuntha, the place of Visnu.

The author indicates that Sri's grace is absolutely needed for man. Without it, he loses his all. With it, he regains his position. He prospers then in the mundane world. He could enjoy his own self in the Kaivalya stage only through her favour. Moksa too cannot be obtained without her grace.

Sloka IV.—Visnu's essential nature is huge, tranquil, limitless and supreme. It has sovereignty over this world and Vaikuntha. His form is more delightful than this nature. There are still other forms which He takes during His descents (avatara) taken by him as He intends to sport with them. Elders

say that these are in close contact (embrace) with Sri, appropriate and befitting Her essential nature.

✕
↓
Visnu has two forms, one is really formless in the sense that it bears no comparison or likeness with forms which are within the reach of His devotees. This is changeless, and transcends all limitations, temporal, spatial and objective. The other is that of Vasudeva, emanating from the former. This is more delightful than the former and wonderful too. Visnu takes several descents like Rama, Krsna and others for the sake of providing security to His suffering devotees. These forms are still more delightful. In all these, Sri is never separated from Him, and Her association with Him then is consistent with Her glory and status.

Thus Yamuna sings the glory and greatness of Sri in these four slokas. The essence of the Visistadvaita principles of Godhead is fully brought out in these, proving Sri's place in them.

Yamuna's other stotra is called Stotraratna⁵⁷⁻⁶¹ in 65 slokas. It is in praise of Visnu. Besides bringing out several aspects of God's greatness, it is filled with deep religious fervour, impassioned appeal for God's mercy and the self's awareness of its object dependence upon God. The verses bear some slight similarity to the verses of similar import found in the Visnu-purana and Bhagavata. Yet, these have a greater appeal to the heart torn by worldly strains than those in the earlier source books mentioned above. To a reader who had studied the compositions of the Alvars, it will be a surprise to note that these verses bear profound influence of the ardent outpourings contained in the Alvars' compositions. Since these emotional yearnings of the self are already available in the Tamil verses of the Alvars, Yamuna could have restrained himself from attempting a Stotra of this kind which, to all intents and

purposes, may appear to be a Sanskrit rendering of some aspects of the contents of the compositions of the Alvars. However, the intention of Yamuna in composing these verses seems to serve a definite purpose for the Vaisnava community.

The noble task of discovering the compositions of the Alvars fell to the lot of Nathamuni, grandfather of Yamuna. Nathamuni's significant contribution in this direction lies in classifying, these verses, setting them to appropriate tunes and providing occasions for their recitations. He took the initiative to popularise these in the community which has been looking upon the Sanskrit sources for inspiration and practise. His grandson Yamuna, who inherited this approach through his preceptor Manakkal Nambi, took a decision to convey, to the community, the worth of these compositions. Any attempt on his part to do this by writing in Tamil, would have then not borne the intended result, particularly when Sanskrit was the only language used for writings and preachings and more so, when the Vaisnava doctrines of religion and philosophy had to be stabilised and put on firm foundations, after refuting the arguments put against the Vaisnava tenets by the rival schools. This was being done through the use of Sanskrit language, widely used then by all schools of thought. Yamuna therefore sought to use this language to impress upon his contemporaries the need to cultivate an abiding and endearing love towards Visnu after realising one's helpless position to raise himself from woe to weal. He carries to the people his preachings on these topics through this stotra drawing much of the material from the Puranas and the Tamil compositions of the Alvars. Thus this stotra is not an epitome in Sanskrit of the Tamil compositions. It is in a way the pleadings of the heart addressed to the Lord using Sanskrit on the pattern and spirit of the Alvars' compositions. In another direction, it has an unique importance. It contains the quintessence of the Vaisnava doctrines of philosophy.

The Stotra begins with a prayer glorifying his grandfather Nathamuni. Three slokas constitute this prayer. Salutations are offered to Nathamuni, who was used to lose himself in contemplation. He is verily an unfathomable ocean of love for the divine. He is a mass, as it were, of marvellous and spontaneous knowledge and renunciation, which lie beyond our thought. His feet are my (author's) eternal refuge here and hereafter. His knowledge and love for the lotus-feet of Visnu are of unlimited and unsurpassed greatness. Nathamuni is at the head of those who had subdued their senses. His utterances, which are sweet like nectar, are redolent of his love and true knowledge of God. Devotion, representing this knowledge of God has descended upon earth in the form of Nathamuni. These three slokas convey that true knowledge of God, and renunciation are essential for the growth and development of love for God.

Yamuna does not include here any prayer to his preceptor Manakkal Nambi, for a prayer addressed to the grand preceptor⁶¹ or preceptors's grandpreceptor,⁶² is deemed to include within it the prayers addressed to all others including one's preceptor.

Sloka 4.—This contains a prayer addressed to sage Parasara, the father of Vyasa and the author of the Visnupurana. He composed the Visnupurana, which is hailed here as the best among the Puranas (Puranaratna). Parasara presented in this Purana the three realities (tattvatraya) namely, the sentient, non-sentient and Isvara together with their nature and also the soul's enjoyment of life here, moksa, means of attaining them and the path which the self takes to attain moksa. The name Parasara conveys, that this sage had established in this Purana the topics which form its contents silencing the reasonings of those who held the views contradictory to his. In a

way, the author offers his gratitude to this sage for his contribution to Vaisnavism.

Sloka 5.—Here the author pays his salutations to Nammalvar, also known as Parankusa. He says : “I am ever bowing to the glorious feet which are, mother, father, young women, sons, wealth and all things which are assigned to those who are related to us ; the feet of the Lord of our family, which are attractive through the Bakula flowers !⁶³” Here the author pays his respects to the Alvar whom he styles as the lord of his family. The family may refer to his own, descending from Nathamuni or to the host of pupils who hold allegiance to the Alvar through the relation of preceptor and pupil. The feet of the Alvar are everything to all those who are related to the author. This relationship may be through his family of which they are members or relatedness by becoming the pupils of himself and the line of his Acharyas. The word young women must refer to the wife, sisters, daughters, daughters-in-law and others who contribute to the upkeep of trivaya (dharma, artha and karma).

Sloka 6.—True to the tradition inherited by him, the author salutes the feet of the lotus-eyed Lord Visnu. Nammalvar asks his mind in the very first verse of his Tiruvaymoli to worship the glorious feet of the Lord. The author tells that he would praise the Lord’s feet, which shine for ever on his head and in the Upanisads. All his ambitions and aspirations converge there. These feet are the treasure of his, family and are his family deity.

Slokas 7-10.—In an apologetic tone, the author refers to his attempt for singing the Lord’s glory, which is vast like ocean. Even a fraction (or, the minutest part) of, his glory cannot be gauged by Siva, Brahma and others. By attempting to sing his glory, he is only proving that he is a poet deprived

of the sense of shame. However, he would try his hand at composing the praise of the Lord to the best of his knowledge and ability. The Vedas had tried to measure the Lord's greatness but they failed. Brahma too could not succeed in his attempt but all these did not stop glorifying the Lord. Likewise, he too would make an attempt. Incapacity to measure his greatness is not thus confined to him alone. Both the atom and the mountain get drowned alike in the sea. Similarly, the Vedas, Brahma and himself are all sailing in the same boat unable to fathom the limits of his glory. The author prays for the Lord's sympathy while making this attempt, though his equipment for poetic gifts does not deserve any consideration. The dull-witted could only make an attempt. The author is however sure of getting the Lord's sympathy, since without it, the world do not exist. How could they be filled with activities? His sympathy for those who seek shelter under him is natural giving hope for survival.

Slokas 11-14.—Narayana's supremacy over others is briefly touched here. No one who has faith in the validity of the Vedas could fail to admit his peerless excellence. After all, Brahma, Siva, Indra and even the ever-released selves, though great in themselves, are only the drops in the ocean of his glory. Who else but Visnu is providing glory to Sri? Where else does the pure sattvaguna rest? Who is the lotus-eyed? Who is supreme among the purusas (souls)? Is there any one but him whose billionth part accommodates quite well the beautiful division of the sentient and non-sentient beings? Visnu is the only Lord in whom these questions find their correct answers. Brahma and Siva had to experience quite often the loss of the Vedas, serious guilts, and harassment at the hands of demons. Visnu alone went to their rescue then and conferred on them great benefits. Siva became auspicious by receiving the water from his feet.⁶⁵ Within whom does the world controlled by Brahma and Siva rest? Who protects it? From whose novel

did it spring? Who takes strides over it? Who absorbs it and releases it later?⁶⁶ Is there the remotest possibility of any one getting treated as having lordship over Visnu? These questions find their answer only in favour of Visnu.

Slokas 15-20.—“Those who are of demoniac nature could not understand your identity, though you are easily accessible, possess a lovely form and commit divine deeds. You are supreme through your sattvika nature. The scriptures and the utterances of those famous knowers of your real nature declare you supreme. There are some persons who are ever in you through their thoughts and perceive you at all times, realizing your supreme nature transcending temporal, spatial and objective limitations and being aware that you have none equal or superior to you. These persons manage to perceive these, though kept away by your mysterious power. They find your splendour manifested in everything, the world of matter, individual self, and the supreme abode. You are liberal, accommodating to the inferiors, plain, pure, merciful, impartial and an ocean of auspicious attributes. The Upanisads seek to gauge your bliss in terms of the bliss of others beginning from man but stop without going further in attempting to measure it. Creation, sustenance and dissolution of the universe are carried out by you with much ease providing for your sportive delight. You have conveyed your will through the Vedic injunctions. All these are intended to benefit those selves which realize, your firm will (sankalpa) and live, in accordance with it, through thought, word and deed.”

Sloka 21.—The author offers his obeisance to the Lord, feeling his littleness and with faith in God's mercy to lift up the self from misery. The Lord is beyond the reach of thought and word and yet he is the only object of thought and word. This shows that all words find their purposefulness and fulfilment only in Him. He alone is to be thought of and meditated upon.

Otherwise, the worldly misery could not be got rid off. The reason for the human incapacity to know him and speak about him lies in his powers being infinite and so immeasurable through material standards of measurements. This need not give rise to despair, for his infinite mercy is ever available to one and all.

Sloka 22-26.—Thus the author seeks to apply for his mercy. He makes his appeal thus :—“I am not bent upon doing my duty (dharma), nor do I know the nature of myself. I do not have devotion at your feet. I am a destitute. There is no resort for me. I therefore take refuge under your feet.” The author conveys in this sloka that Karma, Jnana and Bhakti are not the means that he within the easy reach of man. Self-surrender (Prapatti) is the only means open to him.⁶⁷ Several sinful deeds have been committed thousands of times. The self realises the gravity of the situation in which it is placed while it is to undergo to the results of those deeds and hence cries pitiably for succour before the Lord. The self feels as though it is completely sinking in the ocean of misery when, by good luck, it has touched the shore in the form of the Lord. The Lord is requested to save him, as he has become the noteworthy person to receive the Lord’s mercy. Of course, sufferings have been there from immemorial times and so, no suffering is new to man. If the Lord does not bestow his mercy upon the self which appeals for it, then his reputation would be affected. This incident of withholding his mercy to the applicant takes place in the presence of those who have been admitted already by him to take refuge under his feet. The author is anxious that the Lord’s name is not sullied on account of this incident. For the author, this is no concern. He would not leave the feet of the Lord who would spurn him as undeserving for his mercy. A suckling baby does not leave the feet of the mother, though she pushes it away in anger. A more appropriate analogical instance is hard to comprehend.

Slokas 27-29.—Greatness of the lotus-feet of Visnu gets treated here. One whose mind is firmly set on the Lord's lotus-feet shedding nectar, cannot aspire to get anything else in the world. The bee does not leave the lotus laden with honey and seek to a thorny and worthless flower (iksuraka). Whoever offers his anjali (folding the palms) to Visnu's feet at any time, in any manner possible, will have all his misfortunes removed and gets immense good. This anjali will never fail to yield this result. Even an insignificant part of love for Visnu's feet, puts out, through its nectar-like flow, the forest-fire of transmigration in an instant and bestows upon the devotee supreme bliss.

Slokas 30-31.—The author's yearnings to have direct vision of the Lord are presented here. The Lord's lotus-feet are the richest treasure. They moved over the worlds (in Trivikrama avatara). They are ever ready to destroy the afflictions of those who bow to them. They bear the marks of conch, discus, desire-yielding tree (Kalpakavrksa), banner, lotus, hook and thunderbolt. When will I visualise these feet and when will I receive them on my head ? ॐ

Slokas 32-38.—These slokas contain a glorious description of the Lord. He is clad in shining yellow cloth. His broad chest is marked by Srivatsa. His four long arms reaching the knees bear the scars of the bow-string. His neck resembles the conch. His radiant face outshines the moon and lotus. His eyes, brows, lips and curls hanging up to the forehead have a delectable charm. The Kaustubha, Sarnga and Vanamali are the ornaments which are owned by him and by him alone. Sri, who rose from the sea, adorns his chest. He has chosen the sea as his abode. He is ever associated with Sri, who is not different from him in her essential nature.

Slokas 39-43.—His attendants are described here. He is seated on the serpent couch with Sri. This serpent is called

Adisesa. He is aptly designated Sesa, by his rendering service to the Lord in various forms such as residence, couch, seat, sandals, dress, pillow and umbrella.⁶⁹ Garuda is another attendant, rendering service by being servant, friend, vehicle, seat, banner, canopy and fan. Visvaksena is the third important attendant, who partakes the remnants of the food offered to God and who takes charge of the Lord's work as a sovereign. There are other attendants who serve the Lord by being free from afflictions and who take delight through serving God spontaneously.

Slokas 44-49.—The Lord with Sri, wondrous and divine, is the sole life-giver for his devotees, a friend rescuing the sufferers from distress and a divine tree fulfilling the desires of the suppliants. To such a Lord, the author appeals thus :—
 “With all personal ambitions completely destroyed, when will I, as an eternal servant, serve you and delight you? Even Brahma, Siva, Sanaka and others cannot attain the status of becoming your servant. How can I, impure, immodest and impudent, seek to get this status? I am the repository of thousand guilts. I am fallen into the deep and terrible ocean of worldly existence. I have none to take care of me. I pray to you to make me, seeking refuge at your feet, and make me your own. Existence in the world is akin to a rainy day giving no clue to pursue the right path. I am now caught in the torrents and have lost the path which I should pursue.”

Slokas 50-51.—A very powerful appeal is made here to God's mercy.” Please listen to this appeal of mine. I am not uttering a lie. This is absolute truth. If you do not take pity on me, without you, I have no Lord to protect me and without me, you do not get a self fit to receive your compassion. This relationship between us is ordained by Fate. Preserve it and do not desert me.”

Slokas 52-54.—"Whatever I am with reference to my physical body, or its properties, I am now offering myself at your lotus-feet. Or, after all, all these are yours, your property. What then is there for me to offer? You have aroused in me the awareness that I belong to you. Grant me then bhakti solely relating to none but you."

Slokas 55-60.—The author's desires to serve God in some way or other are contained in these slokas. He would like to be born as a worm in the abodes of the Lord's servants. He would abhor birth even as Brahma in the homes of others. Eminent devotees of God have spurned the highest enjoyment and chose to have a glimpse of your form. In his turn, God does not like separation from them. The author wishes to receive a glance from such souls. Whether it is the body or life or anything that is conducive to worldly enjoyment, shall perish once for all. God is requested to accomplish this. Though beastly in nature and an abode of heinous sins, the author, claiming this, appeals to God's mercy on the ground of his continuously recalling God's attributes. Even this praise is only a pretension. God should train his mind in the right direction. God is his father, mother, son, friend, confident, preceptor and refuge.⁷⁰ The author claims to be his servant, and attendant. A heavy burden is thus to be borne by God on his account.

Slokas 61-63.—The author refers to his birth in a noble family of persons of great repute, pure, knowing God fully, and have centred their mind on his feet. Yet, he is evil-minded, sinking in deep darkness. The author speaks of himself as a violator of laws, fickle-minded, envious, ungrateful, arrogant, deceitful and cruel. He cannot therefore hope to get freed from bondage and serve God. The crow (Kakasura), who offended God, saved itself from Rama's ire by falling at his feet.

Sisupala, who offended Kṛṣṇa quite often, was granted bliss by the Lord. Is there an offence which the Lord will not forgive?

Sloka 64.—Finally, the author observes that a person who appeals to the Lord only once saying ‘I am yours’ deserves the Lord’s mercy. The Lord had issued a solemn declaration,⁷¹ which shall not but apply to the author.

Sloka 65.—The last appeal, which the author makes to the Lord, is contained here. Nathamuni, the self-controlled devotee with abiding and for reaching faith in the lotus-feet of the Lord, is the author’s paternal grandfather. God shall overlook the behaviour of the author and grant his grace to the author considering his relationship to Nathamuni.

This stotra is really the best among the stotras. The word stotra means that by which praise or euology is offered, that is, it is an instrument for praise. Stotra then has the sense of the means for praising God. Like other stotras, this is also a stotra and has a fine poetic form. Yet unlike other stotras, this contains the praise of the Lord in the most perfect manner. In other words, emotional appeal is greater in this stotra and thus is justified its name Stotraratna.

The eighth and last work of the author is Mahapurusa-nirnaya. As this title indicates, this work contained the author’s sound reasonings for deciding and determining Viṣṇu as the Supreme Deity. Viṣṇu is here referred to as Mahapurusa, meaning the great purusa, Paramatma or Puruṣottama. This work is referred to by the author in his Agamapramanya where he adduces evidences for proving Viṣṇu’s supremacy over other gods. In this context, he mentions the name of the work in which he had already given ample proofs for deciding supremacy over gods in favour of Viṣṇu. This work is, however, lost and is known from references in the Agamapramanya of the author and the Nyayasiddharyana of Vedantadesika.⁷²

A study of the contents of the works of Yamunacharya shows his worth and greatness as the unquestioned leader of the Vaisnavas. His arguments for vindicating the tenets of Vaisnava are incisive and abound in humour. For instance, while criticising the Advaita standpoint that dualism (bheda) is only apparent, as a result of nescience (avidya). At this, the author remarks "Alas! this instruction regarding Brahman is acceptable to those who have faith in you. We do not have faith in you. So we want you to give evidences." In another context, he says "you seem to go on prattling on the ground that you have a mouth to speak." He is equally at home in giving expression to his love for God in the most impassioned verses. This happy blending of indefatigable championship for the cause of Vaisnavism and elegant versification of devotion is hardly found in a single author. Among the noteworthy exceptions in the long history of Vaisnavism are Yamunacharya and Vedantadesika. Foundations were laid by Nathamuni for Vaisnavism which became reputed as Visistadvaita. Yamuna prepared the basement for it and the edifice was built by Ramanuja.

Namo namo Yamunaya
 Yamunaya namo namah
 Namonamo Yamunaya
 Yamunaya namo namah.

FOOT - NOTES

1. Bhedabheda : This is the name given to the theory held by Yadavaprakasa, the first Vedanta preceptor of Ramanuja. According to this, the relationship between the world and Brahman is one of difference cum non-difference.

2. Nyayatattva : A work of Nathamuni containing an exposition of the metaphysical principles according to Vaishnavism. This is now lost and extracts from it are available in the works of Vedantadesika.

3. Dramida : an ancient exponent of Visistadvaita. He commented upon the Vakya, a commentary on the Chandogyopanisat by Brahmanandin also known as Tankacharya. He is said to have also written the Dramidabhashya on the Brahmasutras.

4. Svetasvatara Upanisat 6. 19.
5. Ibid.
6. Brhadaranyakopanisat 3. 9. 28.
7. Ibid. 4. 4. 19.
8. Ibid. 4. 5. 15.
9. Chandogyopanisat 3. 14. 1.
10. Svetasvatara Upanisat 1. 6.
11. Taittiriya Samhita 3. 1. 1.
12. Taittiriyaopanisat 2. 11. 3.
13. Svetasvatara Upanisat 6. 7.
14. Taittiriyaanyaka 3. 11. 2.
15. Brhadaranyakopanisat 5. 7. 7.
16. Ibid. 3. 7. 3.
17. Chandogyopanisat 6. 2. 1.
18. This kind of compound is called Tatpuruṣa.
19. Taittiriyaopanisat 1. 2. 1. 1.
- 19a. This is called Bahuvrūhi compound.
20. Taittiriyaanyaka 3. 12. 1.

21. Chandogyopanisat 3. 12. 6.
22. Ibid. 7. 24. 1.
23. See Parasarabhatta : Visvasahasranamabhasya on 62nd name.
24. Chandogyopanisat 6. 2. 1.
25. Anekantavada is the theory of Jainism, according to which, things are not of definite and individual features. One and the same thing may be of more than one kind, that is, possessing its own features and also those which mark them out as different from others.
26. Chandogyopanisat 6. 8. 7.
27. Tantravarthika pp. 114-115 Benares Sanskrit series 1903.
28. Manusmṛti 10. 23.
29. Bhavisyottarapurana 139-18, 21, 22.
30. Manusmṛti 10. 40.
31. cf. Paramasambhita 1. 3. 4.
32. Yajnavalkyasmṛti 1, 3.
33. Brahmasutra II. 2 pada.
34. These are called Satkarma, namely, marana, uccatana, stambhana, vasikarana, vidvesana and svastyayana.
35. Creating antagonism.
36. Driving away.
37. Hypnotism.
38. Brhadaranyakopanisat 3. 8. 9.
39. Prakaranapancika p. 179.
- 39a. Medhatithi on Manusmṛti 10. 22.
40. Samkara's Brahmasutrabhasya 2. 2. 42.
41. Brhadaranyakopanisat 4. 4. 22.
42. Svetasvatara Upanisat 3. 19.
43. Ibid. 6. 8.
44. Mahabharata Santiparvan 339. 14.
45. Taittiriyaśambhita 1. 3. 6.
46. Mahabharata Santiparvan 271-7-8.
47. V. Varadachari : Agamas and South Indian Vaishnavism p. 44.

48. Mahabharata Santiparvan 348-64.
49. Aitareya brahmana 5. 31. 6.
50. Manusmrti 4. 124.
51. Mahabharata Adiparvan I. 208-9.
52. cf. Lakshmitantra Introduction p. 14.
53. Yajnavalkyasmrti I. 3.
54. Mahabharata Santiparvan 351. 2-3 ; 326. 100.
55. cf. Sattvatasamhita 3. 33-34.
56. Manusmrti 10. 23.
57. Agamapramanya (Baroda Edn.) pp. 14-15.
58. Bhavisyapurana ch. 139. 18, 21, 22.
59. Sanatkumarasamhita Sivaratra 5. 48-49.
60. Satadusani (of Vedantadesika) Vada 7.
61. Ramanuja : Gitabhasya Mangalasloka.
62. Nathamuni : the grandpreceptor of Manakkal Nambi (Alavandar's preceptor) is meant here.
63. Tiruvaymozhi 7. 8. 1.
64. Taittiriyaopanishat 2. 3. 8.
65. Periyalvar Tirumozhi 4. 7. 3.
66. Vishnupurana 5. 5. 14.
67. Ibid. 1. 9. 73.
68. Tiruvaymozhi 9. 2. 2.
69. Mudal Tiruvantati 53.
70. Tiruvaymozhi 5. 1. 8 ; 7. 8. 1.
71. Ramayana Yuddhakanda 18. 33b, 34a.
72. Nyayasiddhanjana (of Vedantadesika) — Isvara-pariccheda.

APPENDIX

SYSTEMS OF INDIAN PHILOSOPHY

Man has been experiencing misery. The means which were adopted by him have not borne any result to eradicate evil and annihilate misery so that it could not rise any longer. Therefore the scholars of yore have been seeking the means to end misery. The world has been admitted to be non-eternal. The selves have birth and death one following the other. The deeds done by the selves in the series of life spent here have been bearing the impressions so deep that only a fraction of them could make the self experience their results in each birth. It is therefore pertinent to believe if the ancient people of India struggled hard to evolve some means to solve the problem of suffering. The findings of the sages in this direction are different from each other, bearing some points of agreement in certain respects. These are recorded in the form of aphorisms, called Darsanas, which are known by different names, some of them getting associated with sages of repute.

In general, all the schools of thought recognise Tattvajnana, knowledge of Reality (Tattva) as the means, necessary to get released from bondage in this world. This knowledge is to be obtained by the valid means of knowledge (Pramana). Pramana is not only one but many. The Pramanas that are admitted are Perception (Pratyaksa), Inference (Anumana), Verbal authority (Sabda), Comparison (Upamana), Presumption (Arthapatti) and Non-cognition (Anupalabdhi).

Perception is the means which operates through the contact of the senses with the objects. Inference consists in knowing

an object that lies beyond senses through another object that is seen and is related to that object. Verbal testimony consists in the utterances made by persons of credibility. Comparison is analogy, by which an object that is not known before becomes known through an object that is held to bear similarity to that unknown object. Presumption is arriving at a conclusion on the basis of two statements which have incompatibility, which is resolved by this conclusion. Non-cognition consists in the knowing of an object's non-presence in a place and at a time where and when it is held to be present.

The Darsnas are of two kinds, Nastika and Astika. The former group does not admit the validity of the Vedas, while the latter does. Materialism (Carvaka), Jainism and Buddhism are the three schools which come under the Nastika group. Nyaya, Vaishesika, Samkhya, Yoga⁷¹, Mimamsa⁷²⁻⁷⁴ and Vedanta⁷⁵ are the six schools which comprise the Astika group.

The Materialistic group admits perception as the only means (Pramana). There is no soul, nor God nor any world apart from the present. Enjoyment of life is the purpose of life. There is no life beyond the present one. Death alone is the final release.

Jainism, which was founded by Mahavira Vardhamana, recognises self as distinct from matter. The self suffers on account of the deeds done in previous births and takes several bodies in birth after birth. There are many selves, which assume the size of the body they take in the particular births. The body obscures the knowledge of the sentient soul.

Freedom from the body constitutes release (moksha), when the soul will be isolated from matter and will have its full knowledge. This state is to be obtained by the practise of three gems, namely (1) Samyagdarsana, (2) Samyagjnana, and (3) Samyakcaritra which stand respectively for (1) faith in

the ultimate Reality regarding the nature of the self, (2) understanding the objects as they are and (3) abstention from undertaking the deeds which give rise to sin. This school admits three pramanas, perception, inference and verbal testimony. Verbal testimony is the utterance of the Jaina authors.

Buddhism is the school of thought of which Gautama Buddha is held to be the founder. The pramanas are preception and inference. There are two divisions, with the names Hinayana and Mahayana. The former is of the lower order and has ordinary men as its votaries. Scholars, who are of high calibre and intend to work for the welfare of others by removing the ills of the miserable, are known as Bodhisattvas and belong to the Mahayana kind. The Hinayana has two subdivisions called Vaibhasika and Sautrantika. The Vaibhasikas hold the world to be of momentary existence and as perceptible. The Sautrantikas treat the world to be real but its existence is only to be inferred. Yogacara and Madhyamika are the names of the two subdivisions of the Mahayana group. To the Yogacaras, the world does not exist apart from the knowledge of the world. The Madhyamikas treat the world to be illusory. Nothing exists and Void is the Reality.

There is no soul. Misery persists in the world. Impressions caused by the deeds continue from one birth to another, as a result of which a person who is embodied suffers. Realisation that ultimate Reality is Void and that there is no soul will put an end to misery. Release is thus Nirvana, extinction of all that causes misery. There is no one who could be there to realise the state of release.

→ Among the Astika systems, the Nyaya and Vaisesika are mutually complimentary with little difference between them. These two schools which arose independent of each other became one about the 11th century A.D. The Nyaya school

is known as the school, Gautama who framed the sutras for this system which treated the art of debate and reasoning. The objects of the world are scrutinised with the help of four pramanas, namely, perception, inference, comparison and verbal testimony. Kanada offered, in his aphorisms, a systematic exposition of the metaphysical aspect of the world admitting perception and inference as the only two pramanas. The world is real, impermanent and is pluralistic. The souls are many and suffer on account of the deeds done by them in the previous births. The Vedas are authoritative and verbal testimony includes these according to the Nyaya school, while the Vaisesika school brings verbal testimony under inference. God is admitted as the creator, protector, sustainer and destroyer of the universe which is produced by him from the atoms, which are eternal. Absolute cessation of misery marks the state of release when the souls are inert without any consciousness. The Vaisesikas hold the state of release to consist in the cessation of the specific attributes of the self.

The world, which is experienced to be miserable and consists of parts, is held to be a product which being inert requires a sentient agent who should have created it. Such an agent must be God and not the individual soul. The famous classic Nyaya Kusumanjali of Udayanacharya contains sound arguments in favour of God's existence. Objections to God's existence that are raised by the Buddhist and Mimamsa schools are silenced admirably with well-reasoned arguments. The Isvarasiddhi portion of Yamunacharya's Siddhitraya contains an account of the controversy between the Nyaya and Mimamsa system on this issue.

The Samkhya system, which is known after sage Kapila, is unique in the sense that it draws the distinction between the soul and matter. The soul is sentient, inactive and pure. Matter evolves into products of various kinds among which the

physical bodies of human beings, birds, animals and others get included. Thoughts and deeds take place in the material products, creating knowledge and impressions which are made known to the self. However, the self mistakes these happenings as happening in itself and as belonging to it. Any sensation pleasant or otherwise occurring in matter is taken by the self as belonging to itself. Thus the misery of the life in the world is felt by the self. The soul is therefore required to realise the distinction between the self, primordial matter and its products. Perception, inference and verbal testimony are the three pramanas admitted by this school. Release from bondage is not for the self in the real sense of the word ; since it is not bound at all. In a way, the release may be taken to lie in the realisation that the self is ever distinct from the non-sentient matter.

The Yoga system, as propounded by Patanjali, represents an extension of the Samkhya concepts by providing a process by which the soul could realise its own nature as distinct from matter. While the Samkhya system does not refer to the Vedas or God, according to the later text called Samkhyakarika, the original school of Samkhya had admitted God as a different entity keeping the functioning of matter under his control. Perhaps, the system of Patanjali inherited this concept of the original Samkhya, by laying the rules for controlling the functions of the mind. The three pramanas of the Samkhya system are admitted with the explicit reference to the Vedas which has no mention in the Samkhya system. The Yogic practices get a very elaborate exposition. As an alternative to these practises, meditation on God is strongly recommended assuring the same result that is obtainable through yogic practises.

Both the Samkhya and Yoga systems believe in the permanence of the world which is ever in perpetual motion. Changes

that occur then are merely transformations and not creations in the sense of coming into existence after having been non-existent. So, creation is only emergence and destruction is vanishing. All these take place in matter and as such there is no need to assume a creator for the emergence of the world out of matter.

It is the body (subtle) constituting intellect and the sense organs that migrate from one birth to another. The deeds create changes in the modes of the intellect. So the soul is not tainted by any of the happenings that occur in the intellect.

Ultimate pursuit in life is attainment of aloofness (Kaivalya) from matter and its modifications. The self has to realise its own aloofness and this alone is the means of getting that end. God has no role to play in this realisation. The worship of him will enable the self to bring the mental activities under control, so that realisation of the ideal becomes possible.

→ The Mimamsa system is based on the Karma kanda portion of the Vedas, comprising the Samhita and Brahmana, the former containing the Mantras to be used while performing the rituals and the latter laying down the procedure for performing them. The Vedas of the Karma kanda portion are uniquely valid in themselves and are not of human origin. These are of an authority over riding that of other sources. Truths are conveyed by these. This conveyance is had through words which constitute them. Interpretation of these words is by no means easy. Principles of interpretation are necessary while interpreting them. Thus the problem of the relation between speech and thought is handled in this system and so the system is called Exegesis.

Though this exposition, it seeks to systemetize the inquiries regarding the performance of the rituals which are dealt with in the Brahmana portion of the Vedas. The ancient pursuit of the

performance of the rituals was attainment of heaven according to this school. Later, even in the sutras of Jaimini and commentaries thereon, the goal became changed to one of attaining release. The treatment of this matter brought, thus into the system, the concept of the soul, for treatment.

Perception, Inference, Verbal testimony, Comparison, Presumption and Negation are the pramanas admitted by a section of this school called Bhatta and all these except Negation by the other section called Prabhakara school. Kumarilabhatta and Prabhakara were the two prominent commentators on the Saharabhashya, the earliest known commentary on the Sutras of Jaimini. The difference in the approach and in the mode of interpretations noticed in these two commentaries brought into existence the two schools known after their names.

The world is real and pluralistic. The selves are many. They are agents of deeds and enjoyers of the results of the deeds. The world is real, was never created and will not become absolutely dissolved. It consists of permanent substances which are the substrata of qualities. Every substance is eternal admitting changes in its form or attributes. That is, the material endures. The modes there may appear and disappear. The changes that take place in the substances go on for ever and thus there is no need to admit creation or destruction for the world. The changes occur on account of the deeds committed by the selves. This school does not find any need for admitting God.

Dharma is spiritual in nature. Its nature consists in leading the doer to a successful life beyond the present. This nature is to be determined on the authority of the Vedas which are of superhuman standard. According to the Prabhakara school, Dharma and Adharma are named Apurva meaning never before. This is not accessible to any pramana and is the result of sacrificial and such other acts. It abides in the self.

The Mimamsa school has implicit faith in the efficacy of the Mantras which are recited while performing the rituals. These Mantras are by themselves the deities who are invoked through them. The deities are many as there are Mantras in their honour. The results of the deeds are awarded by the Mantras themselves.

To obtain release from bondage, the self has to practise detachment from worldly matters and must cultivate abiding faith in the teaching of the Vedas. The means for obtaining final release is performance of the obligatory rites, which shall not be given up on any account. The deeds that are optional and forbidden by nature are to be avoided, as they would bind the doer to this world, bringing rebirth here after death. At the same time, knowledge of the self helps in attaining freedom. The means for release may thus be called Jnanakarmasamuccaya, a combination of knowledge and deeds.

This school is called Purvamimamsa, as it bases its doctrines on the first part of the Vedas, that is, Karmakanda.



The latter part, which is also called Jnanakanda and is based on the Upanisads (Aranyakas included), is not taken into consideration. The school, which is called Vedanta, is based on the concluding portions (anta) of the Vedas, that is the Upanisads. The Upanisads are more than one and do not contain any systematic exposition of a particular doctrine to the utter exclusion of others. This has necessitated to treat the passages of the Upanisads as mainly belonging to three groups. World, man and God and their inter-relation are held to be subject matter of the Upanisads. In respect of these three entities, two prominent concepts have been formulated. World and man are not really real and have only empirical reality, while God designated as Brahman is the only reality. The other concept is that all these are not only real but there is manyness in the world and man. The first concept is called Advaita,

non-dualism, as there is the denial here of everything other than Brahman. The other may be called Pluralism, as there are many realities among the three. The difference between each among the three and among world and man, which are many has brought the name Dualism for this concept. Yet, the second concept has another phase. Although there is duality and plurality among the three realities, all the three form a single unitary reality, thus deserving the appellation Non-dualism of the qualified. The exponents of the Vedanta seek to find, at human level, three kinds of passages in the Upanisads, first in support of non-dualism, the second for dualism and the third for the non-dualism of the qualified. These are respectively named Abheda sruti, Bheda sruti and Ghataka sruti. Those exponents who swear by the infallible authority of the first kind of passages treat the other two kinds as having secondary validity, applicable only to the empirical reality. These exponents belong to the school of Advaita of which Samkara-carya is the most prominent exponent. Likewise, those, who stand by the authority of the Bheda passages, assign the other two to the secondary level. These belong to the Dvaita school of which Madhvacharya was the founder. Those who have taken note of the discrepancy between the Bheda and Abheda passages and seek to reconcile them by bringing the Ghataka passages, treat all the three kinds of passages as having validity not in the sense that each kind has its own grounding, though antagonistic to others in their primary import but in the way of interpreting the passages of each kind so as to bring out their consonance with those of the other kinds. These scholars are held to belong to the school of non-dualism of the qualified, known by the name Visistadvaita, the chief exponent being Ramanujacharya.

The schools of Vedanta, known by the above names are based primarily on the Upanisads and also on the Brahmasutras of Badarayana or Vyasa and the Bhagavadgita. Many teachers of Advaita take Badarayana to be distinct from Vyasa. The

Visistadvaita school relies upon the Pancaratra Agama and the Tamil compositions of the Alvars as the foundations of its tenets.

According to the Advaita school of Vedanta, existence is of three kinds, viz., real, empirical and apparent. The unchanging Brahman, those which undergo changes from time to time and those which have a semblance of existence illustrate these three respectively. Brahman, which is without attributes is the only reality. The empirical entities were created and would be destroyed. The material world belongs to this kind. Cases of objects having apparent existence like the silver-piece in a shell belong to the third category.

The soul, which is called jiva, is empirical self. The conscious element which is not distinct from Brahman, gets the name jiva when it gets associated with the internal organ (antahkarana). The conscious principle is also called saksin, the passive witness. The internal organ knows, feels and wills and is a product of Maya, which is identical with matter. The function of the internal organ inspired by the saksin is knowledge. In other words, it is the internal organ that cognises the objects of the world and becomes active. The deeds that are done by it create impressions there. Transmigration is there for this internal organ, as a result of which the portion of the conscious element encased with the internal sense has apparent sufferings and rejoicings. Once the contact with the internal organ is got rid off, the conscious element is there as one with Brahman and never as a part of it.

The first cause for this physical universe is Maya which corresponds to matter. It is from this the jivas and inert material world spring. By the word jiva is meant the conscious element with the internal organ. Maya obscures the conscious element which is nothing but Brahman. As there are many internal organs, there are many jivas, all of whom are one and

the same conscious element which is empirically many as it is associated with many internal organs. Maya and its products cannot be real, as they are inert and have only empirical reality nor can they be unreal, as they are known. Hence the empirical world and Maya can neither be real nor unreal. Their reality is only relative and would last till it is realised that the conscious element which is self is none other than Brahman.

Maya is the potency which with spirit called Isvara gives rise to the world. Isvara is only cosmic conscious principle, which does not get encased in Maya, but keeps it under-control and arranges for the creation of the world. This Isvara is also called Saguna Brahman, that is, Brahman with attributes. It stands for the All-mighty, all-knowing God.

The pramanas that are required to realise this truth are six as admitted by the Bhatta school of Mimamsa. This school stresses the need to perform the obligatory duties, so as to keep the internal organ in a clear condition, so that the realisation of non-dualism becomes possible. Knowledge of the ultimate Reality as attributeless Brahman is the direct means of realising the identity of the self which is the conscious element with Brahman. Final release is thus not attaining a new status or reaching a place not reached before but only a change in the condition.

The Dvaita school of Vedanta admits differences of five kinds, viz., (1) between Brahman and the world of selves, (2) between Brahman and the world of matter, (3) between the self and matter, (4) among the selves and (5) among material products. The world is real and pluralistic. The selves suffer due to their past deeds. Bhakti is the means of getting final release which consists in reaching the place of Vishnu who is Brahman. Vishnu is the Lord and the selves are servants who have to render service to their Lord.

Perception, inference and verbal testimony are admitted as the *Pramanas* for realising the truth of Reality. The *Vedas* are self-valid and are not human origin. The *Pancaratra Agamas* are also admitted. The state of final release is one in which the selves have to render service to Vishnu, Difference persists even in that state.

The *Visistadvaita* school of Vedanta believes in the reality of the world and in the differences between Brahman, selves and world as in the *Dvaita* system. It goes beyond this and subscribes to the *Upanisadic* doctrine that Brahman is one. The selves and inert matter in the form of the world are modes qualifying Brahman and as such are inseparable from it. The Brahman of this kind is only one. Thus oneness or non-dualism of the qualified Brahman is admitted in this school. Both the modes and Brahman are real, Hence the name *Visistadvaita*.

The selves are atomic in size and are many. Matter becomes manifold through its evolutes. As the self and the physical body in which it is encased is one unit, so also is Brahman with the modes of the selves and matter. It is the self having the latter for its body, This relationship of body and soul is ever present, after and before the world is created.

Brahman is identified with Vishnu along with his consort Sri. He has five forms : (1) Para, in Sri Vaikuntha, a place of *sattva* unmixed with *Rajas* and *Tamas*, (2) *Vyuha* representing the four divisions of the Lord into Vasudeva, Samkarshana, Pradyumna and Aniruddha for carrying out the tasks of creation, preservation and destruction of the universe, (3) *Vibhava*, representing the ten divine descents of the Lord to provide security for his people from evils, (4) *Antaryamin*, the inner controller of all, a concept evolved on the relation of the body and self and (5) *Area*, representing the finitised forms of the Lord enshrined in the form of icons in the temples, so as to be of easy access to his devotees.

Vishnu is the Supreme Deity with countless auspicious qualities absolutely free from defects. He has a physical body made up of pure Sattva.

Perception, inference and verbal testimony are the three Pramanas admitted by this school. In addition, the Pancaratra Agama and compositions of the Alvars are admitted as valid. The Pancaratra Agama prescribes the worship of a personal God in the shape of an idol. Constructions of temples for these idols and prescriptions for the conduct of worship there are detailed here. These Agamas have influenced the Visistadvaita system to such a great extent that worship of the idol in the temple has not only become very popular in the school of Ramanuja but has also a glorious status which every follower looks upon as categorical for practise. This attitude becomes further strengthened by the Tamil compositions of the Alvars which glorify Vishnu in the manner of the Upanisads, oftentimes, excelling them by their well-chosen expressions. These compositions enjoy a status on a par with the Upanisads.

Matter is not exterior to Brahman which thus creates itself the world maintains it and destroys it at the time of deluge. The changes which matter undergoes are controlled by Vishnu.

The selves undergo the miseries of life owing to their past Karma. They have to realise that they are the agents for the deeds they commit, ofcourse at the will of God. They have therefore to disown their agenthood and do their duties to please the Lord and should not seek to reap the fruits of their actions. It is left to the Lord to reward his devotees with the fruits which he has to decide as deserving them.

The means of attaining release lies in the integrated means made up of Karma Jnana and Bhakti. Karma consists of the obligatory duties and those which are also obligatory conditioned by certain occasions. This, when carried out without

any anticipation of the fruits arouses the knowledge of the self. This knowledge helps the self in knowing its own nature and makes it qualified for knowing the nature of the Lord. The innumerable virtues of the Lord attract the self to him and arouse devotion in the self for the Lord. Karma, Jnana and Bhakti are thus inter related and are not by themselves the individual means. Bhakti is treated as the phase of Jnana.

In the later periods, Prapatti or self-surrender, which consists in the soul surrendering itself and what all belongs to it to the Lord, became adopted as an easier means applicable to all without any distinction.

A self, which adopts Bhakti or Prapatti, engages itself in the service to the Lord. Thus the relation between the self and the Lord is one of servant and master.

Final release is a stage attained after death. It consists in living in Sri Vaikuntha, a place made out of pure Sattva, where Visnu is ever present with his entourage. The self renders service to him and experiences limitless Brahmananda.

There are schools of Saivism, of which the Sivadvaita is the counter part of the Visistadvaita; It was founded by Srikantha. Siva is Brahman in this school. There are other schools of Saivism, which are primarily based on the Saiva Agamas. The Saiva, Pasupata and Kashmir Saivism are the prominent among them. The Saiva school holds Siva as the Supreme Being who creates the world with the aid of the Karma of the souls. Devotion is the means of getting rid of bondage. Final release consists in the soul becoming Siva. According to the Pasupata school which was founded by Lakulin, Siva is the Supreme Being. He acts independently and does not need even the karma of the souls to assist him in the creation of the world. Meditation upon Siva and self-surrender are the means of

getting final release which consists in the attainment of the highest powers unattended by the worldly ills.

Kashmir Saivism has two branches. One is called Spanda founded by Vasugupta. Siva is the Supreme Being who creates the world by his free will and appears as many souls. There is thus identity between self and God which is not realised on account of the impurities like Karma. Intense meditation on Siva removes these and enables the self to realise its identity with God. The other branch is called Pratyabhijna, according to which the selves which is God, is not able to recognise its blissful nature. The recognition is not produced because of Maya. Practise of this recognition leads to Godhead.

GLOSSARY

- abheda** : non-difference
abhyasa : practise
adharma : unrighteousness
anekantavada : theory of not having a definite feature
anjali : folding the palms out of respect
antahkarana : internal organ
antaryamin : inner controller
anumana : inference
anupalabdhi : non-cognition
apauruseya : not of human origin
/ **apurva** : unseen agency that rewards merits and punishes demerit
aradhana : worship
arca : idol, finitized form of God
artha : wealth, one of the pursuits of man
arthapatti : presumption
astika : believer (in the Vedic authority)
avatara : divine descent of God
avidya : ignorance

bhakti : devotion
bheda : difference
bhedabheda : identity in difference
buddhi : intellect

dharma : righteousness
dharma bhutajnana : attributive consciousness

darsana : System of philosophy leading to
the knowledge of Reality

dhi : knowledge, intellect

diksa : initiation (for religious duty)

jiva : self

jnana : knowledge

jnanin : a person possessing knowledge

Kaivalya : aloofness

Kama : desire, a pursuit of man

Karma : deed

Karya : that which is to be done

mahavakya : supreme Upanisadic text

mangalasloka : sloka of benediction found
at the beginning of a text

maya : nescience, matter

moksa : final release from bondage

naivedya : offerings (of food and others)
made to God

nastika : disbeliever

nimittakarana : instrumental cause

nirmalya : remnants of the offerings made
to God

nirvana : Moksa according to the Buddhists

niscaya : decision

niyama : cultivation of positive virtues

para : Supreme, the highest form of Vishnu

prakasa : brilliance, light

pramana : means of valid cognition

prana : vital airs

prapatti : Self-surrender

pratyaksa : perception

rajas : quality of matter giving rise to activity

sabda : sound, verbal authority

saksatkara : direct perception, intuition

saksin : witness

samskara : impression

samkalpa : will, divine will

samsara : worldly existence

sat : existence

satka : group of six

sattva : quality of matter leading to brightness

sanghata : aggregate

sphota : Eternal and imperceptible element of sound

sutra : aphorism

tamas : darkness, one of the qualities of matter leading to ignorance

tattva : Reality

tattvajnana : knowledge of Reality

tattvatraya : the three Realities

tarka : reasoning

uccatana : act of driving away

upamana : comparison, a pramana

vairagya : detachment

vedabahya : outside the Vedas

vibhava : divine decent

vibhuti : riches

vidvesana : creating antagonism

vidyasthana : branch of learning

vyuha : division, classification

yama : restraint

ERRATA

| <i>Page</i> | <i>Line</i> | <i>For</i> | <i>Read</i> |
|-------------|-------------|----------------------------------------------------------------------------------------|-------------|
| 9 | 26 | cognition | cognitions |
| 10 | 8 | add it after about | |
| 11 | 23 | rite | rise |
| 11 | 26 | add in before perception | |
| 11 | 29 | of | is |
| 12 | 1 | than | then |
| 12 | 4 | add fullstop after moment | |
| 12 | 21 | omit the hold of | |
| 16 | 2 | along | alone |
| 16 | 32 | passage | passages |
| 17 | 1 | have No. 19a above compound | |
| 18 | 14 | add fullstop after explanation | |
| 18 | 27 | identify | identity |
| 19 | 17 | add fullstop after Isvara. drop and | |
| 24 | 9 | of | from |
| 25 | 1 | drop key | |
| 26 | 19 | add he after when | |
| 26 | 21 | add fullstop after Him drop whatever they offer and add it on line 22 after receive | |
| 26 | 32 | visualises | visualising |
| 27 | 22 | bind | binds |
| 27 | 27 | with | to |
| 28 | 30 | predominate | dominate |
| 29 | 28 | drop and | |
| 29 | 31 & 32 | drop with pleasure | |
| 31 | 8 | raised | raise |
| 31 | 16 | Kumarila | Kumarila |
| | | drop was | |
| 31 | 20 | drop Kumarila Bhatta (700 A.D.) | |
| 31 | 30 | entensive | extensive |
| 32 | 16 | enjoin | enjoins |
| 34 | 3 | omit uparayani, on | |
| 36 | 6 | add semicolon after selves and omit it is | |
| 36 | 7 | add and imperceptible that | |
| 37 | 6 | drop becomes | |

| <i>Page</i> | <i>Line</i> | <i>For</i> | <i>Read</i> |
|-------------|-------------|--------------------------|----------------------|
| 38 | 5 | enlogistic | eulogistic |
| 38 | 11 | add No. 39a above texts | |
| 38 | 25 | drop others | |
| 38 | 26 | drop the Vedas are valid | |
| 40 | 22 | There | These |
| 40 | 24 | constitution drop of | constituting |
| 40 | 27 | add on after stay | |
| 40 | 29 | Pancatla | Pancaratra |
| 41 | 16 | need | held |
| 42 | 11 | Aitareya brahmane | Aitareya brahmana |
| 43 | 22 | reputation | refutation |
| 43 | 29 | chapter | character |
| 45 | 28 | reject | rejects |
| 46 | 1 | add of before the | |
| 46 | 7 | Anpagava | Aupagava |
| 46 | 28 | officiates | officiating |
| 47 | 8 | Brahme purvane | Brahma purana |
| 47 | 16 | Katyayane | Katyayana |
| 47 | 19 | derived | denied |
| 49 | 1 | catursloki | catussloki |
| 49 | 28 | your | you |
| 51 | 11 | seperated | separated |
| 51 | 22 | object | abject |
| 52 | 22 | them | then |
| 53 | 28 | them | it |
| 54 | 18 | trivaya | trivarga |
| 55 | 15 | world | worlds |
| 55 | 32 | novel | navel |
| 57 | 13 | he | lies |
| 58 | 10 | forect-five | forest-fire |
| 58 | 28 | Vanamali | Vanamala |
| 61 | 32 | Nyayasiddharyana | Nyayasiddhanjana |
| 62 | 6 | omit At this | |
| 63 | 19a | Bahuvrihi | Bahuvrihi |
| 64 | 27 | Tantravarthika | Tantravarttika |
| 75 | 16 | emperical | empirical |

Our Other Publications

AGAMAS & SOUTH INDIAN VAISHNAVISM :

by Dr. V. Varadachari. A 1982 Publication. Rs. 50'00

SRI RAMANUJA'S PHILOSOPHY & RELIGION :

by Dr. P. B. Vidyarthi, Ranchi University, Bihar. Rs. 45'00
(A critical exposition of Visishtadvaita).

RUPAVATARA OF DHARMAKIRTI (Grammar in Sanskrit)
2 Volumes Rs. 15'00 each Volume.

TATTVAIRAYA OF LOKACHARYA—English Translation
by M. B. Narasimha Iyengar. Rs. 2'00.

MUMUKSHUPADI OF LOKACHARYA—English Translation
by M. B. Narasimha Iyengar. Re. 1'50.

TIRUPPAVAI OF ANDAL—English Translation. Re. 1'00.

YATIRAJA VAIBHAVA OF ANDHRAPURNA—Translated
into English by Dr. V. Varadachari. Rs. 3'00.

**THE BHAGAVAD-GITA OR THE HINDU PHILOSOPHY
OF CONDUCT**—Lectures in English by Prof. M. Rangacharya, M.A., Vol. II Rs. 20'00. Vol. III Rs. 20'00.
(Vol. II & III few copies only available).

KALIDASA'S MEGHASANDESA—A Critical Appreciation
by Prof. M. Rangacharya, M.A., Re. 1'50.

SRI RAMANUJA ON THE 'UPANISHADS'—Second edition
by S. S. Raghavachar, M.A., Rs. 30'00.

THE TWO GREAT ACHARYAS (SRI VEDANTA DESIKA &
SRI MANAVALAMAMUNI) by Dr. V. Varadachari. Rs. 25'00.

Copies available at :



**SECRETARY,
Prof. M. RANGACHARYA MEMORIAL TRUST**

41, SUNKUWAR STREET,
TRIPLICANE, MADRAS-600005.